



THE EXPOSITORY TIMES.

Notes of Recent Exposition.

the number of *The Nation* for the 13th of August there is an article on 'The Mind of St. Paul.' The particular aspect in which the mind of St. Paul is to be viewed does not for some time appear. For, like the approach to a great cause, this writer's avenue to his subject is both indirect and long, though it is never uninteresting.

The article begins by telling us that the most difficult thing to discover about any man's mind is not what he thinks, but how he thinks. And before we have time to dispute the statement, the writer has passed to the 'daimonion' of Socrates and the 'monitions' of Stephen Grellet; he has recalled the 'grievous blasphemies' of John Bunyan, the thoughts of Luther that 'have hands and feet,' and the 'womb of the soul of Balaam,' that was sometimes shut so disappointingly. And in this way we come to the discovery that the writer's purpose is to consider whether Paul's thoughts were evolved from his consciousness or came to him unexpectedly from without.

That some men have thoughts which they are scarcely responsible for seems to be undeniable. In the 'daimonion' of Socrates there is nothing new to be said yet. We believe that some day we shall find the key to that secret chamber, but

the day has not yet come. Nor is there anything new to be said about the 'monitions' of Stephen Grellet. There is simply the fact to be once more recorded, that whereas most men are conscious of no other guidance in their lives than that which is supplied by circumstances and their own judgment, these men were shown their way by authority, an authority that seemed to them to come independently of their own will and that demanded instant obedience. Or they were harassed by suggestions that demanded instant rejection.

The best example is Bunyan. And he is best because he is so explicit and so unconsciously autobiographical. He does not intend to exhibit the mere action of his own mind when he writes of *Grace Abounding*. But he does so, and that with most instructive fulness. Faithfully and steadily he sets forth the story of his conversion and his long wrestle with many strange temptations. The temptations take various forms. 'Satan strongly suggested' this and that. Or, again, certain 'thoughts' did 'roar and bellow within me like masterless hell-hounds.'

Who or what was this Satan? And these 'thoughts' that roared and bellowed, were they Bunyan's own thoughts, or were they not? In the *Pilgrim's Progress*, continues this anonymous

writer in the *Nation*, he gives, after an interval of some twelve years, a further view of them. Bunyan used italics rather freely in the books he saw through the press, but printers have removed them too often with his vagaries of spelling and other things, such as the fact that the lock of the outer gate of Doubting Castle 'went damnable hard.' It is worth while to use an edition like that of the 'Cambridge English Classics' to see how near one can get to Bunyan's mind. Accordingly, in the Valley of the Shadow of Death, we find a whole paragraph italicized, in which Bunyan says that he saw how fiends stepped up behind poor Christian and whispered many grievous blasphemies into his ear, and Christian imagined they were his own thoughts, and 'was more put to it' than in any former trouble; and yet it was not his doing, for he did not see the fiends, and (naturally) did not think of stopping his ears.

It is clear that Bunyan wishes to convey his belief that a man is not responsible for all that comes into his head, and holds that thoughts are in their way independent things. The writer of this article finds a similar view in Luther. Certain words and thoughts, said Luther, have hands and feet. They can lay hold of a man and carry him away in a direction which is theirs and not his.

This fact, for it is a fact, observable and undeniable, was well known to the ancients. And in the simplicity of their psychology they attributed the acts and words of a man who was 'possessed' by such thoughts to a something or somebody not himself, a Spirit or Dæmon that had entered into him. Luther is anxious to avoid the evil consequences to morality of an unchecked belief of this kind, and says that while a man cannot help a bird flying over his head, he can stop it from building its nest in his hair. But Luther does not deny that, in their coming at least, a man's thoughts may be independent of his will.

But, we have said already, this is not the experience of all men. Of what type of man, of what kind of mind, is it the experience? Plato says that poetry comes to a man in this way. A man who 'approaches the gates of the Muses without madness' will not produce great poetry. And Philo, four hundred years after Plato, out of his own experience, recorded the same things of the philosopher. Sometimes he 'saw clearly' what to say, but 'the womb of his soul was closed.' At other times he 'came empty, and suddenly was full, as thoughts were imperceptibly sowed and snowed upon him from above.' And at such times, Philo, the contemporary of St. Paul, wrote as if divinely possessed and 'corybantic,' forgetful of self, place, and even the writing.

Now what does the modern psychologist say to this? 'One feels,' says this anonymous author, 'that it is the vivid thought that startles a man which he thus attributes to another mind without him; and one wonders whether it is not after all very often a better type of human brain that has this belief, or fancy, or whatever it is—that has, at all events, the experience that gives rise to it. It often goes with a certain quickness and sureness of perception, an almost painfully intense realization of the thing in the very colours and movements of life.'

And so we arrive at St. Paul. For, as we read St. Paul's Epistles, we feel that his thinking is done—achieves itself—in some such way as this. There is the extraordinary quickness of it, noticeable in the strange and flashing tangents at which he moves. And there is the intensity with which he thinks and sees.

The writer illustrates this intensity by the use of the Concordance. He discovers a curious trait of St. Paul's mind in the frequent use he makes of the verb to *abound* (*περισσεύω*), of the adverbs and adjectives belonging to it, and of the forms of words heightened with the prepositions *hyper* and *ek*. When he is overburdened it is 'to

hyperbole beyond strength.' When he knows the grace of God it 'abounds' and 'exceedingly abounds.' And God does 'exceeding abundantly above all that we ask or think.'

What does this mean? St. Paul uses superlatives, some say; he loves a heightened form of expression; and it is a mistake, they add, to exaggerate. But does he? Is he one of our friends who say 'awfully' when they mean 'rather'? It is right for a man to say that he 'rather likes' a thing when that is the extent of his feeling about it. But it is not from 'rather liking' that either poetry or religion comes. Wordsworth says that the sounding cataract did 'haunt him like a passion,' and that is more than to say that he 'rather liked' it. St. Paul exclaims, 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out,' and no commentator yet has had the folly to remark that 'it is a pity to exaggerate.'

Now this man, who saw so far and felt so keenly, has the same idea about his thoughts and their independent ways. He speaks of 'taking captive every thought into obedience of Christ.' And to the man who finds his thoughts hard to master (the 'masterless hell-hounds,' it may be, of Bunyan), he recommends prayer and thanksgiving, with the promise that then 'the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.'

Accordingly, St. Paul has the sense of guidance, external and authoritative, beyond anything that Socrates attributed to his *daimonion*. 'Lord, what wilt thou have me to do?' And the answer comes from without, 'Go into the city, and it shall be told thee what thou must do.' And thereafter, throughout his life, 'necessity is laid upon' him; the 'Spirit of Jesus' suffers or suffers him not; he is the 'slave' of Christ Jesus; and when he was solitary and defenceless, 'the Lord (whose

slave he was) stood with me and strengthened me.'

The Journal of Biblical Literature is the organ of the Society of Biblical Literature and Exegesis. It appears but twice in the year. And it may be its infrequency that partly accounts for it, but certainly no periodical is more hopefully considered when it comes. In the first part for 1910 there is an article by the President of the Society for the year, Professor Henry Preserved SMITH, on Old Testament Ideals; an article by the Treasurer, Professor J. Dyneley PRINCE, on the Name Hammurabi; a note by the Recording Secretary, Dr. William H. COBB, on a Hebrew Conception of the Universe; an article by the Corresponding Secretary, Professor James A. MONTGOMERY, on the Dedication Feast in the Old Testament. There is, of course, an article by Professor Benjamin W. BACON (what would the magazines do without him?); it is on the Purpose of Mark's Gospel. And there are two geographical and illustrated articles, by Professor Nathaniel SCHMIDT, the one on Kadesh Barnea, the other on Alexandria.

Dr. COBB's note is on a Hebrew Conception of the Universe. The only expression in Hebrew for the Universe is usually supposed to be 'the heavens and the earth.' Dr. COBB believes that there is a terser and better expression than that.

In Psalm 103¹⁹ we read: 'The LORD hath established his throne in the heavens; and his kingdom ruleth over all.' Over all what? Is 'men' or 'things' understood to be supplied? Something must be supplied at any rate, for 'all' is an adjective. But the Hebrew word *kol*, which is translated 'all,' is not an adjective. It is a noun. And it has the article. Why then should we not translate, 'His kingdom ruleth over *the whole*'? That is how Gesenius would have it translated, for he gives in German *das Universum*.

But first of all, it is worth noticing in other connexions that the word *kol*, usually translated

'all,' is a noun. 'Thou shalt love the Lord thy God with the whole of thy heart'—that is to say, it is not merely an intense love, it is a love that is undivided; no part of the heart is to be given to the love of any other god. 'The whole of us wandered like sheep,' gives us the sense of the solidarity of the race in its sinfulness much better than 'all we like sheep have gone astray.'

The extent covered by 'the whole' depends upon the object in view at the moment. That object may be as small as a single animal. In Lv 1⁹ the law of the burnt-offering enumerates the various parts of the bullock, and then gives the ordinance, 'The priest shall burn the whole on the altar.' Or the object may be as large as all humanity. The hand of Ishmael (Gn 16¹²) is 'against the whole,' that is, the whole race; just as the hand of the whole race is against him. Koheleth made great works, builded houses, planted vineyards, and so on through a long list; and then he looked on all his works, 'and behold, the whole—vapour!' And when David pursued the Amalekites, who had carried away his own and his followers' wives, their sons and daughters, their flocks and herds, and all manner of spoil, he defeated them and brought back *the whole*.

Now return to 'the whole' signifying the Universe. And look at a puzzling passage in Isaiah. 'We moderns,' says Dr. COBB, 'bandy about very glibly those abstract terms which the Hebrews used but sparingly. If you do anything that attracts public notice, the reporters are likely to beset you with requests to give the newspapers your philosophy of life, or your outlook on things in general. The Hebrew prophets did not deal in philosophy, but they had an outlook on the world. They called it *vision*. It was the gift of God.' And it was sometimes claimed when it had not been bestowed. Isaiah says that the false prophets are as helpless to interpret the will of God as a man with a sealed book in his hand. And what does he place in contrast to the sealed book? It is 'the vision of the whole' (Is 29¹¹). Our

translators render: 'The vision of all is become unto you as the words of a book that is sealed'—which is at least ambiguous, says Dr. COBB, if not unintelligible. And then he severely reproaches the English and American Revisers for making bad worse, and producing what he calls the outrageous translation, 'all vision.' What Isaiah contrasts with the sealed book of the false prophet is the vision of the Universe. It is the vision of the working of God's hand in all time and in all space.

In the month of April 1909, an article appeared in *The Open Court*, entitled 'The Aryan Ancestry of Jesus.' It was written by Professor Paul HAUPT of Baltimore, the editor of the *Polychrome Bible*, and a highly accomplished Semitic scholar. The object of the article (some account of which was given in THE EXPOSITORY TIMES for September) was to show that Jesus of Nazareth was not a Jew. He was born, not in Bethlehem but in Nazareth of Galilee, at a time when the inhabitants of Galilee were preponderatingly Medians. The probability is that He Himself was a Median and belonged to the Aryan race of men.

Now there are those to whom it is a matter of no concern whether Jesus was a Semite or an Aryan, a Jew or a Gentile. WELLHAUSEN has expressed his contempt for the whole discussion. But the subject has been taken up, dependently or independently, by other writers of eminence, like Professor Emile BURNOUF, Professor Rudolf von JHERING, and Professor WIRTH, and it has been the occasion of a very lively controversy which has been carried on in the pages of *The Open Court* for more than a year. Other things have entered into the discussion besides the original question of the ancestry of Jesus. And some of these things are instructive. But the most instructive thing about the whole controversy is the illustration it affords of the way in which some very rationalistic writers reach their conclusions.

And, first of all, these writers are unanimous in

holding that Jesus was not born in Bethlehem. On that the editor of *The Open Court* is as emphatic as any of his contributors. 'In our opinion,' he says, 'there can be no question but Jesus was a Galilean by birth. The story of His birth in Bethlehem is conceded by Higher Critics to be a later invention.' 'The tradition of Davidic descent and Bethlehem birth,' says Professor William Benjamin SMITH, 'is not original. The Lucan historical framework (so valiantly championed by RAMSAY) hangs together like so much sand.'

Why was He not born in Bethlehem? Because He was brought up in Nazareth. That is one reason. Another reason is because the date of His birth does not correspond with the date of the enrolment under Quirinius. And the third reason is because it is absurd to suppose that people would be sent for enrolment to the place of their nativity. 'As if Missourians,' says Professor W. B. SMITH, 'should go back to Kentucky or Virginia every census-year!'

How was it ever supposed that Jesus was born in Bethlehem? These writers are not so sure about that as they are about some things. They might have suggested that it was done in order to connect Jesus as the Messiah with the house and lineage of David. But then they are not agreed that David was born in Bethlehem. Professor HAUPT will not allow that David had anything to do with Bethlehem. In an ingenious article in *Peiser's Orientalische Literaturzeitung* for February 1909, he declares the traditional connexion of David with Bethlehem to be made up of misconceptions: David belonged to Hebron. WINCKLER, on the other hand, transfers him to the Negeb. But, to use the free speech of Professor W. B. SMITH, 'WINCKLER despairs of separating actuality from genealogic-mythologic constructions; and footing on Stucken's Astralmythen, he translates so much of the Davidic legend to the skies that it becomes almost indifferent where the minstrel king was born, or whether he was born at all.' And that, we may add, is very nearly

how it is with 'great David's greater Son,' as we shall see.

Well, if Jesus was not born in Bethlehem, where was He born? He was born somewhere in Galilee—that is to say, if He was born at all. Now, Galilee being preponderantly Aryan, Jesus must have been an Aryan. One of those who come to this conclusion along with Professor HAUPT is Dr. H. S. CHAMBERLAIN. Perhaps Dr. CHAMBERLAIN is not so sure as Professor HAUPT is that Jesus was an Aryan, but he is very sure that He was not a Jew. And the way in which he becomes so sure about it is worth considering. It is an exercise in progressive assertion.

His first statement is comparatively mild: 'In religion and education Jesus was undoubtedly a Jew; in race He was most probably not.' Three pages further, 'there is not the slightest occasion' to assume that His parents were Jews. Pass other four pages; then he who makes the assertion that Jesus was a Jew is 'either ignorant or untruthful,' and 'the probability that Christ was no Jew, that He had not a drop of pure Jewish blood in His veins, is so great that it almost amounts to a certainty.' And when we turn another page we read, 'That Jesus Christ did *not* belong to the Jewish race may be considered as certain. Every other assertion is *hypothetic*.' Now Dr. CHAMBERLAIN knew on page 211 what he knew on page 219. As Professor SMITH points out, 'No scintilla of fresh evidence has been forthcoming.'

But, as we have already hinted, there is a rift here. These writers all agree that Jesus was born in Galilee. They do not all agree that therefore He was an Aryan. For there were many different races represented in 'Galilee of the Nations.' Says Dr. SMITH: 'The race-Babel of the Assyrian monarchy, on which WINCKLER lays so much stress, was even intensified in Galilee, which was a veritable witches' caldron, bubbling over with varied and violent contents.' And all that Dr. CARUS himself, the judicious editor of *The*

Open Court, will assert is that 'Jesus was a Galilæan, and the Galilæans were a people of mixed blood.'

But now, supposing Jesus was born in Galilee, where in Galilee was He born? We must not hastily answer 'Nazareth.' For there is a difficulty.

The difficulty is that there was no such place. 'We search in vain,' says Dr. CARUS, 'for a town or village of Nazareth in the time of Jesus.' Again he says, 'Nazareth, nowhere mentioned in the Old Testament and absolutely unknown to geographers and historians at the time of Christ, was an insignificant place even in the Christian era.' In the same way, Professor SMITH speaks of 'the queer riddle of the "city called Nazareth," which suddenly appears on the map as if it had fallen from the sky.' And in another place he says, 'Neither Josephus, nor the Old Testament, nor the Talmud (for nearly a thousand years after Christ) knows anything of such a town.'

But here also there is a little rift. Professor A. KAMPMEIER takes Professor SMITH to task for saying that the Talmud for nearly a thousand years knows nothing about Nazareth. 'I would call his attention to the fact that Nazareth is mentioned in a Jewish elegy by Eleazar ha Kalir, 900 A.D., a notice which goes back to an older Midrash. According to that notice, there was a "station for priests in Nazareth," who went to Jerusalem to do service in the Temple.'

Professor KAMPMEIER goes on to say that no such town as Dalmanutha occurs in Josephus, the Old Testament, or the Talmud; nor do Josephus or the Old Testament mention Magdala or Chorazin. And he wishes to know if on that account these places are to be wiped out of the atlases. But we are afraid that Professor KAMPMEIER does not understand. Who wants to deny the existence of Dalmanutha? If any one ever does, he has the argument from silence at his

hand. But meantime, it is the existence of Jesus that is the question. Jesus is said to have been born or brought up in Nazareth. And as Nazareth is not mentioned—therefore Nazareth did not exist. And Jesus could not have been born there.

But if Nazareth did not exist, why were the followers of Jesus called Nazarenes? That is the very question our critics want us to come to. The followers of Jesus were certainly called Nazarenes. But they were not called Nazarenes because Jesus came from Nazareth. It was the other way. A place called Nazareth was invented by the fertile minds of those Jewish evangelists who wrote the Gospels, because in their day the followers of Jesus had somehow come to be called Nazarenes.

And how had the followers of Jesus come to be called Nazarenes? The easiest answer to that is given by Dr. CARUS. Nazarene is Nazirite. 'In former publications of mine I have identified the Nazarenes with the Nazirites (the A.V. spelling), and I have not yet retracted that view.' The followers of Jesus, sometimes called Christians, were called Nazarenes (a mistake for Nazirites) because, like the Nazirites of the Old Testament, they were given to the practice of asceticism.

But if there was no Nazareth, where was Jesus born? Again the readiest answer is made by Dr. CARUS. 'Jesus was probably born and raised in Capernaum, for the Gospels contain indications that He lived there, and that there dwelt His parents and His kin.' Whereupon he remarks with some emotion: 'The visitor to Palestine finds churches built in commemoration of Jesus in Bethlehem and in Nazareth, but not in Capernaum. What a strange irony of fate!'

What progress have we now made? There was no birth in Bethlehem, Jesus was born in Galilee. Therefore He was certainly not a Jew. But He was not born in Nazareth. There was no such place. He was born 'and raised' in Capernaum.

The last conclusion is that He was not born at all. To prove this, which sets many of the foregoing questions to rest, Professor W. B. SMITH has written a great book which has had the rare honour, Dr. CARUS tells us, of being translated into German before it has appeared in English, and of which he has sent a summary to THE OPEN COURT for January 1910.

Jesus never was born. That is to say, there never was any such person in the world. Jesus means 'Saviour.' The name was applied, just as Christ was, to that fictitious person who had come to be worshipped as a God by the Nazarenes. But it is not a personal name. It is a title. And Dr. SMITH does not speak of 'Jesus,' but of 'the Jesus.' He speaks somewhat slightly of 'this cult of the Jesus, which Paul taught'; and he says, 'In fact, the notion of the Jesus is only an Hebraization of the Greek *Soter*, whom without any specification, though the reference is to Zeus, Socrates invokes in the *Philebus*. "Zeus, Soter, and Victory!" shouted the Greeks at Cunaxa, as their eager front rank billowed forward against the Persians.'

Thus our Lord is after all not a Jew, but a Greek. He is a creature of that fertile, but not very religious, Greek imagination, which produced the Father of Gods and men, the Zeus of many titles,

of many places, and of many strange experiences. He is the Greek Zeus himself, under another title, associated with another place, and undergoing very new and very unusual experiences. Have the Jews had nothing to do with Him? Yes, says Dr. SMITH. 'Precisely what by its racial nature it was bound to do, Judaism *historized the Doctrine* (the italics being Dr. SMITH's own), just as the Jew has always historized whatever he touched.' That is to say, some Jew or Jews—say Mark or John, or any other you please—finding the cult of 'the Jesus' in existence, gave Jesus Himself a history—had Him born at Bethlehem, brought up at Nazareth, crucified at Jerusalem.

Is that the end? No, there are others who have still another opinion about the origin of Jesus. Dr. S. N. DEINARD will not let Dr. SMITH off easily with a Greek Jesus. He also believes that Jesus as a person 'is altogether a myth, a fiction.' But he does not believe that He was 'historized' out of a Greek cult. 'I believe,' he says, 'that a vast number of facts can be marshalled in support of the theory that Christianity in its origin was nothing else than Buddhism passed through the alembic of the Judæo-Essenic mind, and adapted to the Jewish expectations of that day. Jesus would then be no other than Buddha himself, clothed in Jewish Messianic apparel.'

The Newly Discovered Odes of Solomon, and their Bearing on the Problem of the Fourth Gospel.

BY THE REV. R. H. STRACHAN, M.A., CAMBRIDGE.

'THE Odes of Solomon' is the title that has been given by Dr. Rendel Harris to a collection of Christian mystical compositions which he has recently discovered. Attached to them is a new Syriac MS. version of the Psalms of Solomon. He tells us that the collection had been lying on his shelves for some time, 'perhaps for as long as

two years, along with a heap of leaves from various Syriac MSS written on paper, which came from the neighbourhood of the Tigris.' The place of origin is not more definitely mentioned. The Odes are 42 in number, but three leaves are missing, containing the first and second Odes, and the beginning of the third Ode. Odes 5, 6, 22, 25

were already known from their citation in the *Pistis Sophia*, a Gnostic book, preserved in the Coptic language.¹ Another Ode was cited as '19,' but Dr Harris has conclusively proved that it is really the first Ode, which is missing in the newly discovered Syriac MS. An edition of the Syriac text of the Odes, and the Psalms of Solomon, together with a translation, notes, and introduction, was published by Dr. Harris last year, and this year Harnack has issued an edition of the Odes, with a translation by Johannes Flemming, notes, and an important series of 'Untersuchungen,' as a volume of *Texte und Untersuchungen*.² It is of particular interest to note, especially in view of the subject of the present paper, that both scholars agree in assigning these Odes, in their present form, to the last quarter of the first century.³ Harnack has now resiled from the position he took up in his edition of the *Pistis Sophia*, that they are of Gnostic origin (p. 103).

We are therefore in possession of a very important collection of Christian documents belonging to the first century. These reflect an aspect of Christian thought at that date which has hitherto been represented only by the Johannine writings. The Odes are evidently Jewish in their thought, and are 'marked by a vigour and exaltation of spiritual life, and a mystical insight, to which we can only find parallels in the most illuminated periods of the history of the Church' (Rendel Harris, Ed. p. 1). Their chief characteristic is a religious individualism, almost completely independent of the facts of our Lord's life, as related in the Gospels, free from all ceremonial tendency, and presenting a remarkable detachment from the national Jewish religion of the time at which they were written. 'These Odes find a place midway between the latest canonical psalms, the Wisdom and the Psalms of Solomon, and the Testaments of the Twelve Patriarchs on the one hand, and the

¹ Edited by Harnack, *Texte und Untersuchungen*, Bd. viii. 1891. The existence of such a collection of Odes was already known from a reference in Lactantius, *Divine Institutes*, Bk. iv. c. 12. The Odes quoted in the *Pistis Sophia* are treated in the edition of the Psalms of Solomon by Kyle and James.

² *Ein Jüdisch-Christliches Psalmbuch aus dem ersten Jahrhundert; Texte und Untersuchungen*, iii. Bd. 5, Heft 4.

³ Dr. Rendel Harris holds that in part at least, the collection belongs to the last quarter of the first century. Harnack, who comes to the conclusion that the Odes are Jewish compositions, edited by a Christian, assigns a date (c. 100) to the Christian Editor.

Individualism of Paul, John, or Ignatius on the other' (Harnack, Ed. p. 118).

The object of the present paper is a discussion of the significance of these Odes in the criticism of the Fourth Gospel. With our present knowledge it is impossible to come to any certain finding, either that the Fourth Gospel owes anything directly to these Odes, or *vice versa*.⁴ Two conclusions alone seem fairly certain: (1) The discovery of these Odes as belonging to this early period in Christian history removes the Johannine thought about Jesus from that isolated position which it was hitherto regarded as occupying. (2) If these Odes themselves are free from any admixture of Hellenic thought, however closely they may approach it, confirmation is given of a trend of thought already apparent in Johannine criticism, namely, that there is far more Judaism than Hellenism in the Johannine theology. 'Here before us we have the quarry out of which the Johannine stones are hewn' (Harnack, p. 111).⁵

If these results can be established, it will at once be seen that we are entering on a very remarkable epoch in the criticism of the Fourth Gospel.

For the purpose we have in view, it will be most convenient to group together under the headings of distinctively Johannine ideas, the parallels that are to be found with these in the Odes.

I. THE PERSON OF CHRIST.

(1) *Christ the Word of God.*

(a) Ode 12. 3. The mouth of the Lord is the true word.⁶

Jn 17¹⁷. Thy word is truth.

Cf. 8⁴⁰. A man that hath spoken to you the truth.

Also 8¹⁴ 8⁴⁵. 46 16⁷.

(b) Ode 12. 9, 10. They (the worlds) were penetrated by the word; and they knew Him who made them, because they were in concord.

⁴ For a summary of Harnack's conclusions in this direction, see the article by Professor H. A. A. Kennedy in THE EXPOSITORY TIMES for July, p. 446.

⁵ The interesting question might be raised whether, instead of a dependence of John on Philo, both may not be indebted to the same current of thought represented in these Odes.

⁶ There can be no doubt that by 'the Lord,' Christ is meant.

Jn 1¹⁰. He was in the world, and the world was through Him, and the world knew Him not.

(c) Ode 12. 11. The dwelling-place of the word is man.

Jn 1¹⁴. And the word became flesh, and tabernacled among us.

(d) Ode 16. 16. There is nothing that is without the Lord; for He was before anything came into being; and the worlds were made by His word, and by the thought of His heart.

Jn 1³. All things were made by Him, and without Him was not anything made that was made.

(2) *Pre-existence.*

(a) Ode 28. 14-17. I did not perish, for I was not their brother, nor was my birth like theirs, and they sought for my death, and did not find it: for I was older than the memorial of them; and vainly did they make attack upon me and those who, without reward, came after me: they sought to destroy the memorial of him who was before them (or, who came after me. To no purpose they sought, etc. So R. H. note).

Ode 41. 8. From another race am I: for the Father of Truth remembered me.

Jn 8⁵⁸. Verily, verily I say unto you, Before Abraham was born, I am. Then they took up stones to cast them at Him; but Jesus hid Himself, and went out of the Temple.

(Cf. the whole conception of chap. 8 with this Ode.)

(b) Ode 41. 14-16. The Son of the Most High appeared in the perfection of His Father: and light dawned from the word that was beforetime in Him; the Messiah is truly one, and He was known before the foundation of the world.

Cf. Jn 1¹⁴ 17⁵. With the idea of the Messiah as 'truly one,' cf. *μονογενής* (Jn 1¹⁴).

(3) *Christ the Door.*

Ode 12. 3. The mouth of the Lord is the true word, and the door of His light.

Ode 17. 10. Nothing appeared closed to me: because I was the door of everything.

2. THE LOVE OF CHRIST.

Ode 3. 2. He loves me; for I should not have known how to love the Lord, if He had not loved me. Who is able to distinguish love, except the one that is loved? I love the Beloved, and my soul loves Him, and where His rest is, there am I also. . . . I am united with Him, because the lover has found the Beloved. Because I love Him, the Son, I shall be a son.

Jn 15¹⁶. Ye have not chosen Me, but I have chosen you.

Cf. 1 Jn 4^{10, 19}. Also the conception. 'The Disciple whom Jesus loved,' as the unique interpreter of His mind (Jn 13^{20, 23}).

Jn 1¹². As many as received Him, to them gave He power to become the sons of God.

Cf. Jn 3³, 1 Jn 3¹.

3. UNION WITH CHRIST.

(a) Ode 8²³⁻²⁵. Abide in the love of the Lord, and ye beloved ones in the Beloved: those who are kept, in Him that liveth; and they that are saved, in Him that was saved.

Jn 15¹⁰. Abide in my love.

Cf. the repetition of *τηρεῖν* in Jn 17, and Jn 12²⁷ *πάτερ σῶσόν με ἐκ τῆς ὥρας ταύτης*.

(b) Ode 1. The Lord is on my head like a crown, and I shall not be without Him. They wove for me a crown of truth, and it caused Thy branches to bud in me. For it is not like a withered crown which buddeth not: but Thou livest upon my head, and Thou hast blossomed upon my head. Thy fruits are full-grown and perfect, they are full of Thy salvation.

That is at least suggestive of Jn 15. The idea of God as 'husbandman' is found in Ode 38. 18-20. 'For He set the root, and watered it, and fixed it, and blessed it: and its fruits are for ever. It struck deep, and sprang up, and spread out, and was full and enlarged; and the Lord alone was glorified in His planting and in His husbandry.'

4. PREDESTINATION.

Ode 7. 14-15. He hath given Him to be seen of them that are His, in order that they may recognize Him that made them; and that they might not suppose that they came of themselves.

Ode 8. 19-22. My workmanship are they, and the strength of my thoughts; who then shall rise up against my handiwork, or who is there that is not subject to them? I willed and fashioned mind and heart: and they are mine, and by my own right hand, I set my elect ones. And ye shall be found immortal ('unvergänglich,' Harnack) in all ages to the name of your Father.

Jn 10^{28ff.} And they shall not perish for ever; and no one shall snatch them out of my hand. My father who hath given them to Me is greater than all; and no one can snatch anything out of the Father's hand.

Jn 15^{16.} Ye have not chosen Me, but I have chosen you, and set you that ye should go and bear fruit, and that your fruit should remain.

Jn 12. 13. Those who believe on His name, who were born not of blood, nor of the will of the flesh, but of God.

5. IMMORTALITY.

Ode 10. 1. (The Lord) hath caused to dwell in me His deathless life.

Ode 9. 3. In the will of the Lord is your salvation, and His thought is everlasting life; and your end is immortality.

Ode 11. 20. There is abundant room in Thy Paradise, and nothing is useless therein.

Ode 11. 15. Blessed, O Lord, are . . . those who have a place in Thy Paradise.

Ode 15. 10-11. There hath gone up deathless life in the Lord's land, and it hath been made known to His faithful ones, and hath been given without stint to all those that trust in Him.

Cf. Conception of Eternal Life, as here and now, in Fourth Gospel. Also Jn 14¹, 'Ye believe in God: believe also in Me. In my Father's house are many dwelling-places. If it were not so, I would have told you. I go to prepare a place for you.'

6. LIVING WATER.

(1) Ode 30⁵. It (the fountain of living water) came infinitely and invisibly, and until it was set in the midst they did not know it.

Jn 1²⁶. I baptize with water. In the midst of you there standeth one whom ye know not.

(2) There occurs also a very striking coincidence of thought in Ode 6. The writer is speaking of a stream which has its source in the Spirit of Christ, and becomes a river great and broad. We may quote the whole passage in Dr. Rendel Harris's translation:

'Our spirits praise His Holy Spirit. For there went forth a stream and (it) became a river great and broad: for it flooded and broke up everything, and it brought (water) to the Temple: and the restrainers of the children of men were not able to restrain it, nor the arts of those whose business it is to restrain waters: for it spread over the face of the whole earth, and filled everything: and all the thirsty upon earth were given to drink of it; and thirst was relieved and quenched: for from the Most High the draught was given (vv. 6-11).'

The passage in Jn 7^{38 39} will readily occur: 'He that believeth on Me, as the scripture saith, out of the midst of him shall flow rivers of living water. This he spake of the Spirit, which they were about to receive who believed on Him.'

It is, of course, impossible not to recognize in the passage in the Ode a resemblance to the waters in Ezekiel which go forth from the Temple. At the same time, the passage in Ezekiel may be only an earlier manifestation of the same current of thought as in the Ode. Here, moreover, the stream does not arise out of the Temple, but has its source elsewhere, and brings new life to the ancient sanctuary. Under the figure of the restrainers, by whose magic arts floods were arrested, Dr. Rendel

Harris asserts (p. 96) that the Temple officials are meant who strenuously resisted the entrance of the new influence into the Holy Place.

In Ode 4 (if it be by the same hand) it is distinctly presupposed that the *site* of the sanctuary in Jerusalem is irremovable. 'No man, O my God, changeth Thy holy place; and it is not [possible] that he should change it and put it in another place: because he hath no power over it: for Thy sanctuary Thou hast designed before Thou didst make [other] places: that which is the elder shall not be altered by those that are younger than itself' (vv. 1-4). This does not imply that the Temple itself is still standing, but we find a much more spiritual conception in Jn 4^{21ff.} Friedländer, in his works *Die Religiöse Bewegungen innerhalb des Judenthums im Zeitalter Jesu*, and *Synagoge und Kirche*, contends for the view that the real religious life of Judaism in the time of Jesus was to be found among the Jews of the Diaspora. There were various sanctuaries among these, as at Leontopolis in Egypt, and the orthodox at Jerusalem were jealous of them. It is not, therefore, without significance that the words occur in Jn 7³⁵, spoken of Jesus as He taught in the Temple, 'Will He go unto the Diaspora of the Greeks, and teach the Greeks?' Evidently the Fourth Gospel takes a more spiritual view of the sanctuary than Ode 4. Where Jesus is, there is the true Temple. At the same time they agree in this, that the reviving stream is one that shall spread itself over the whole earth. In the Ode it breaks with reviving power over the ruined walls of the Temple at Jerusalem, whose site is indestructible.

(3) There is another very striking affinity of thought between Jn 7³⁷⁻³⁹ and Ode 6. In both the source of the stream is the Spirit of Jesus, and it spreads itself through the preaching of those who have believed in Him. 'He that believeth on Me, as the scripture saith, out of the midst of him shall flow rivers of living water. This He spake of the Spirit, which those who believed on him were about to receive: for the Spirit was not yet, because Jesus was not yet glorified.'

(4) Another passage from Ode 6 may be quoted. The writer, after saying that the draught is given from the Most High, goes on: 'Blessed then are the ministers of that draught who are entrusted with that water of His: they have assuaged the dry lips, and the will that had

fainted they have raised up: and souls that were near departing, they have caught back from death: and limbs that had fallen, they straightened and set up: they gave strength for their feebleness, and light to their eyes: for every one knew them in the Lord,¹ and they lived by the water of life for ever.'

Ode 11, 7-8 may be compared: 'And I drank and was inebriated with the living water that doth not die; and my inebriation was not without knowledge.'

The story of the Marriage at Cana will inevitably suggest itself to our minds. A few Greek words have been preserved in the Coptic text of the Odes quoted in the Pistis Sophia, and evidently translated from a Greek original. One of these is *διάκονοι*, 'servants,' the word used in Jn 1^{5,9}. Evidently in the Ode the 'Ministers of the draught, who are entrusted with that water of His,' are the preachers of the gospel in the early Church, and the results of their work are described. In the Johannine story they are the servants, who fill the water-pots, draw out and serve the water transformed into wine, to the marriage party. Take the strange word in Ode 11, 'inebriated.' 'I drank and was *inebriated* with the living water that doth not die, and my inebriation was not one without knowledge.' Compare also the words of the Governor of the Feast, 'Every man setteth forth the good wine at the first, and then, when men are *inebriated*, that which is inferior. Thou hast kept the good wine until now.' The jest is, to our ears, a somewhat coarse one, but what is implied is that the converted water supplied in the miracle has all the natural qualities of the wine they had been drinking, and is even more potent in its exhilarating effect. It is evident that opinion in the early Church permitted the use of such metaphors in application to the living water of the gospel, and its effect on men. No doubt the reference is to certain ecstatic conditions, which might suggest, as at Pentecost, intoxication. At all events, the idea was admitted into the religious vocabulary. It is also to be noted that the idea of inebriation is not used in

¹ So runs Dr. Rendel Harris's translation of the new Syriac text. This Ode, however, is found in the Pistis Sophia, and in this Coptic text the translation given both by Schwartz-Petermann and Schmidt (Harnack, 'Untersuchungen,' Bd. vii.) is: 'They all knew themselves in the Lord' (Harris, ed. p. 24).

Ode 11 to express an uncontrolled, unintelligent, ebullition of religious emotion. 'My inebriation was not one without knowledge.' We may also compare the Coptic reading of the sentence in Ode 6, to which we have already referred, in connexion with 'the ministers (διάκονοι) of the draught'; 'these all knew themselves in the Lord' (note 1, p. 11); with the somewhat strange and irrelevant words in the Johannine account of the miracle, 'The President . . . when he had tasted the water that had become wine, and knew not its origin, *but the servants knew who drew out the water*, calleth the bridegroom,' etc.

It is difficult to resist the impression that all this may have a very important bearing on the interpretation of the Johannine narrative of the incident at Cana, and perhaps of the narrative of the nature miracles generally. Evidently such homely terms as *μεθύσκω* were permissible as expressions of the work of the Living Water of the Spirit (cf. Eph 5¹⁸). They had passed into the common religious vocabulary. Our Lord Himself speaks of His gospel as wine. He speaks respectfully of those who say that 'the old wine is better.' 'Bridegroom' is a word more than once on His lips. It may also be noted that the word *ἤνεγκαν* is used of the action of the servants who bore the water to the bridal party, and it is at least suggestive to remind ourselves that this is the word used in 1 P 1¹³ of the bringing of the gospel message, and in 2 P 1¹⁷ of the heavenly voice at the Transfiguration, and in 1²¹ of the prophetic word. It is also used passively of the action of the Spirit on Men (Ac 2² 15²⁹ 2 P 1²¹).

We may set alongside these facts the frequent attempts that have been made by Loisy and others to allegorize the incidents in the Fourth Gospel. Hitherto the success of these has been seriously modified, if not negated, by the apparent realism and attention to detail that are manifested in the construction of the narrative. Some of this is undoubtedly due to first-hand reminiscence, and must be regarded as belonging to the real Johannine stratum that lies at the back of the Gospel as it stands. On the other hand, some of the explanations of occurrences and sayings that are inserted, and probably some even of the notes of time or number, betray an editorial hand, and, above all, an editorial mind that is somewhat prosaic and tends to reduce spiritual meanings to plain fact. We may cite as an

example the explanation appended to the saying in Jn 12³²: 'I, if I be lifted up from the earth, will draw all men unto myself.' The same idea is found in the words of Ode 33. 3-4, where the subject is apparently the Messiah: 'And He stood on a lofty summit, and uttered His voice from one end of the earth to the other, and drew to Him all these who obeyed Him.' The idea in both passages is the world-wide reign of the Messiah.

Can it be that in the narrative of the marriage at Cana we are in the presence of a similar process of materializing ideal conceptions, a converting of parable into literal fact? *μεθύσκω*, bridegroom, wine, water, servants, *ἤνεγκαν*—these form a very significant collection of well-recognized spiritual metaphors. Much wild allegorizing has found a congenial home in the interpretation of the Fourth Gospel, but it may be that a correct instinct lies behind it. Who would ever think of preaching on this incident without allegorizing?

It may also be mentioned as interesting in this connexion, that in Ode 39 we have food for reflection in regard to the story of the Walking on the Water. The subject of the whole Ode is the power of faith in Christ to enable believers to walk on the waters of trial. Vv. 7-10 may be quoted: 'The rivers will be subject to you. The Lord has bridged them by His word; and He walked and crossed them on foot: and His footsteps stand firm on the water and are not injured; they are as firm as a tree that is truly set up. And the waves were lifted up on this side and on that, but the footsteps of Our Lord Messiah stand firm, and are not obliterated, and are not defaced.' It may be urged that there is a reference here to the story in the Gospels of Our Lord's walking on the Sea of Galilee. This is rendered extremely unlikely, both by the impression the thought makes on us and by the fact that it would be the only reference in the Odes to *events* in the Gospels, apart from the Birth,¹ Baptism, and Crucifixion of Jesus. It is more natural to regard the statement as an example of the religious phraseology of the circle from which the Odes emanated. It may be an offspring of a Messiah cult that is pre-Christian, or it may have its source in some

¹ The reference to the Virgin Birth is a remarkable one, but Dr. Rendell Harris is of opinion that the Ode in which it occurs is of considerably later date than the others.

unknown parabolic teaching of Jesus. The difficulty of interpreting the Walking on the Water, as another example of materialized spiritual teaching, is intensified by the fact that it is found in the Synoptics also. At the same time, these Odes have evidently affinity with the Synoptic teaching also, and may shed light on the whole Gospel problem.¹

7. PRAYER.

Ode 7. 12-13. He pitied me in His abundant grace; and granted me to ask from Him, and to receive from His being;² because He it is that is uncorrupt, the fulness of the ages, and the Father of them.

Ode 8. 22-23. They shall not be deprived of my name, for it is with them. Ask without ceasing, and abide in love to the Lord.

Jn 1¹⁶. Of His fulness have we all received, and grace upon grace (ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος).

Jn 14¹². Verily, verily, I say unto you, He that believeth on me, the works that I do, he shall do also, and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do.

8. THE SABBATH CONTROVERSY.

Ode 16. 13-14. He rested from His works: and created things run in their courses and do their works; and they know not how to stand and be idle.

Jn 5¹⁷⁻¹⁸. (In reply to the charge of healing on the Sabbath) My father

worketh hitherto, and I work. On this account the Jews sought to kill Him, because he not only broke the Sabbath, but also called God His own Father in particular (πατέρα ἰδίον), making Himself equal to God.

Harnack and Dr. Harris give opposing interpretations of this Ode. Dr. Harris detects in it an anti-Jewish polemic, and a refusal to deduce the Jewish Sabbath from the Creation story. He therefore regards it as a Christian production, and adduces the passage in Justin Martyr, Dialogue 22. 'The heavenly bodies do not idle, nor keep Sabbath.' If Dr. Harris is right,—and the Ode fairly supports his theory,—this attitude towards the Sabbath in Justin is carried a long way back into the Apostolic time, if not to our Lord Himself. Moreover, the passage quoted from St. John has fresh light thrown upon it by the parallel. The opponents of Jesus are not tied to a conception of the Sabbath derived from the Creation story. It was evidently accepted by them that God works on the Sabbath, in the sense that He sustains the Creation He has brought into being. It knows not 'how to stand and be idle.' Their quarrel with Jesus is that He now claims the prerogative attributed to the Word of God alone, and the result is not only a charge of Sabbath-breaking, but of blasphemy, 'making Himself equal with God.'

9. THE DISCOURSES IN THE FOURTH GOSPEL.

Throughout these Odes we have a constant illustration of the difficulty of detecting when the writer is speaking in his own name, and when in the name of Christ. As a rule, no indication is given of the transition, and we are left to discover from the language that Christ is speaking. There is a similar problem in the Fourth Gospel. It is necessary to read the Odes right through in order to illustrate what is meant.

We may, however, quote one passage. 'Hear the word of truth, and receive the knowledge of the Most High. Your flesh has not known what I am saying unto you; neither have your hearts known what I am shewing unto you. Keep My secret, ye who are kept by it; keep My faith, ye who are kept by it. And understand My knowledge, ye who know Me in truth. Love Me with affection, ye who love: for I do not turn away My face from them that are mine' (Ode 89-15).

The phenomenon itself is, of course, no new one. It is characteristic of the prophetic utterance in the O.T. in general, this identification of the

¹ The question may be further raised whether in the Didache we may not have traces of similar currents of Christian thought in regard to the Eucharist, which really existed prior to the composition of the Gospels, and are not dependent on these in their present literary form. It is striking to compare Didache 9-10, and Jn 6⁵⁻¹³. These passages have such words as ὁσος κλάσμα, εὐχαριστέω, συμπιπλημι, συνάγειν, in common. Is the Johannine version of the miracle an older form than the Synoptic, and do we see in the former the process of transforming parable into literal fact?

² Dr. Rendel Harris renders 'sacrifice,' and mentions in a footnote Nestle's conjecture οὐσίας, here adopted.

prophet's independent personality with the Divine. Very often, as in the passage quoted, it is prefaced by, 'And the word of the Lord came,' or 'Hear ye the word of the Lord.' The question becomes intensely interesting when applied to the Gospels. Were these Gospels, as their name implies, preached before they were written? The Words of our Lord in the Gospels are uttered through the mouth of his Evangelists. How far they depart from the literal form in which they first ruffled the air of Palestine, we cannot tell. We must trust the prophet, and His experience. Especially is this the case with the Fourth Gospel, and especially in regard to the Discourses. The Fourth Evangelist in particular does not seek to conceal from us his methods. He is both faithful to the sayings of Jesus, and faithful to the prophetic inspiration, given through fellowship with the Spirit of Christ. More than once he tells us the place that memory played, 'And they remembered His words.' It is he also that tells of the Spirit of Truth, which leads into all truth. If, then, the Evangelist often seems to speak, and not Jesus of Nazareth as we conceive Him to have spoken, we must realize that he is speaking as a prophet who utters the Word of the Lord, and Jesus is the Word. That this is no isolated phenomenon in the Christian Church, these Odes prove.

It is still too soon to determine the significance of these Odes for the date of the Fourth Gospel. At least, they make a first-century date much more probable than hitherto. Rather, the service these Odes render in this connexion is an infinitely more valuable one. That service may briefly be stated thus:—

1. They contribute to the problem of the Gospels generally, by showing that within the first century words of Christ were uttered by the Christian preachers, as the words of God were uttered by the O.T. prophets. Their literalness was not in question, but their truth. The men who spoke were born of the Holy Spirit. All this is significant of the place that Jesus had come to take in their consciousness of Him.

2. These Odes are the most valuable contribution of recent times to the understanding of the theology of the Fourth Gospel. They bear no traces whatever of Hellenic speculative thought. They prove that ideas like Life, Light, Truth, Knowledge, Immortality, are not Hellenic, but Jewish. The same mystical element as we find in the Johannine writings appears in these Odes. Harnack thinks that 'John' may have been a Jewish mystic of this type before he became a Christian. He regards these Odes as proving that in the Johannine theology, apart from the Prologue, there is nothing essentially Hellenic (ed. p. 119). It may however be added that, as regards the Prologue, one is very much struck with the fact that there is scarcely a single sentence in it where some kind of parallel might not be deduced from these Odes (cf. the parallels cited).

3. We enter upon a more difficult question, when we consider whether these Odes do anything towards establishing the historicity of the Johannine portrait of Jesus. Will they establish or still further discredit it as historical? Harnack regards them as establishing more firmly the Synoptic portrait, inasmuch as they go to show that the Johannine rendering of Jesus is really in line with a current of mystical thought in Judaism that has come to light in these Odes. It is the fashion just now to minimize the historical value of the Johannine portrait of Jesus. It is, however, possible to make these Odes contribute to the historicity of John's conception of Jesus. This mystical element in the Odes may be pre-Christian, but did it find its conscious fulfilment in the mind of Jesus? The whole impression of the Fourth Gospel, as written by the 'Disciple whom Jesus loved'—in itself a conception that is paralleled in these Odes—is that it is the work of one who would take no unwarrantable liberties with the consciousness of Jesus. He writes to prove that Jesus is the Christ. By what right is the Synoptic presentation of His acts and teaching the only one that can be regarded as true to His consciousness?

The Great Text Commentary.

PSALM IV. 6.

'Many there be that say, Who will shew us any good?

Lord, lift thou up the light of thy countenance upon us.'

THIS Psalm must be taken with that which precedes it. The third and the fourth are the counterpart of each other. They are written in the same circumstances. The inscription at the head of the third Psalm belongs equally to the fourth. It is a Psalm of David when he fled from Absalom, his son, taking with him his wives and their children.

David had hurried forth from the palace with a brave band of six hundred men, bare-headed and rent in his great grief, whilst the people wept aloud beside him, exceeding sorrowful, just as a greater than David went, long after, across the brook Kedron and up the Mount of Olives. At such a time is it that these words are uttered, and amid such sorrows. About them lies the desert. They have but a little band of soldiers to protect them. The sun sinks behind the hills; the gloom gathers about them; and they stand under these Syrian stars dreading lest in the darkness Absalom with his army should burst upon them.

Fugitives in the lonely wilderness, they who yesterday had all the luxuries of the palace, to-night are without a bed to lie upon, or a tent to shelter them, or food to eat. Then rings the heery confidence of David in these brave words: 'There be many that say, Who will shew us any good? Lord, lift thou up the light of Thy countenance upon us. . . . I will both lay me down in peace and sleep, for Thou, Lord, only makest me to dwell in safety.'¹

I.

THE DESIRE OF THE MANY FOR GOOD.

I. THE MANY: what multitudes of thoughts cluster around these two words! The million-peopled city, the populous town, the wide-spread country, kingdoms, empires, continents, the world, all seem to issue forth, like armies from the hundred-gated Thebes, at the mention of those two words, 'the many.' Here we see the toiling

peasant and his lordly squire, the artisan and the princely merchant, the courtier and the king, the young and the old, the learned and the unlearned, all gathered within the compass of a word.²

Many there be who say, Who will show us any good? Yes, we can find them everywhere. We may meet them in quiet and secluded villages, where the rose and honeysuckle climb about the porch, and we may find them in dense and noisy cities, where wealth accumulates and life moves like an impetuous stream. We may encounter them in the gardened suburb and in the reeking slum, among the rich and among the poor, among the learned and the unlearned, among the old and the young. 'Many there be,' a vast disillusioned company, who have tried many ministries and 'are nothing the better, but rather the worse.'³

Classical story, hovering about the borderland of the supernatural in one of her wildest yet most thoughtful moods, tells of a philosopher who, on some particular occasion, was admitted to a grand merry-making of the Celestials. After proper introduction, he was informed that among the noble and majestic forms around him, there was one, and only one, earth-born like himself. He was then asked whether, on looking at them simply blazing in all the pomp of royalty, he could pick out or identify his fellow-mortal? Contrary to expectation, there was not the slightest difficulty. Though enthroned among gods, and though like them he carried a sceptre, and wore golden sandals and a purple fillet, and talked and nodded as divinely and quaffed his nectar as imposingly as the bravest—the man was instantly and unmistakably detected *by the restlessness of his eye!* That has always struck me as a profoundly melancholy and yet a triumphantly suggestive allegory. It goes down to the very roots of our moral being. What a picture—that undying disquiet on one side, and that infinite repose on the other! 'Rest!' exclaimed Peter of Russia to his jaded soldiers, 'you will have rest enough in the grave.'⁴

On one of the rocky hills that rise from the plains of South India there is a sacred shrine which is daily frequented by devotees from all parts of the country. The worshippers climb the hill under the burning noon-day sun, and take part in many of the rites by means of which they are eagerly seeking for good. Among the many 'sacred things' which impress a Western visitor to this shrine there is one which has a pathetic significance. From the hillside juts a huge rock which is believed to possess the power of bestow-

² C. H. Spurgeon, *Metropolitan Tabernacle Pulpit*, liv. 385.

³ J. H. Jowett, in *Examiner*, February 15, 1906, 156.

⁴ H. Griffith, in *Christian World Pulpit*, x. 262.

¹ M. G. Pearse, *The Gentleness of Jesus*, 17.

ing good on those who touch it. On the side of the rock there is a part which has been smoothed out by the touch of the fingers of the thousands of worshippers who have sought good in this way. The hollow in the hard stone is a silent witness to the fact that 'There be many that say, Who will show us any good?'

THE PULLEY.

When God at first made man,
Having a glasse of blessings standing by,
'Let us,' said He, 'poure on him all we can;
Let the world's riches, which dispers'd lie,
Contract into a span.'

So strength first made a way,
Then beautie flow'd, then wisdom, honour, pleasure;
When almost all was out, God made a stay,
Perceiving that, alone of all His treasure,
Rest in the bottome lay.

'For if I should,' said He,
'Bestow this jewell also on My creature,
He would adore My gifts in stead of Me,
And rest in Nature, not the God of Nature;
So both should losers be.

'Yet let him keep the rest,
But keep them with repining restlesnesse;
Let him be rich and wearie, that at least,
If goodnesse leade him not, yet wearinesse
May toss him to My breast.'

GEORGE HERBERT.

2. ANY GOOD. For the sages of all the great Oriental nations the question, What is the Supreme Good? had an all-absorbing interest, and the answers which they gave to it mightily affected not only their own lives, but the lives of millions of their countrymen. In all the Greek schools of philosophy, at least after the revolution in Greek thought which we associate with the name of Socrates, the great and dividing question in dispute among them was just this, What is the chief good? Plato and Aristotle, Epicurus and Zeno, widely as they differ in other respects, agree as to the importance to be assigned to the inquiry regarding the end of action, the end in itself, the ultimate good. Even some of the most thorough of the Greek sceptics, although sceptical as to almost all other things, were not sceptical either as to life having a chief end or as to what the end was, but recommended doubt or suspension of judgment as to other things as a means of attaining that mental peace, that imperturbability, that freedom from passion and care, which they considered to be the chief good.

But it is not the Chief Good that the many desire. They have not attained to that. Their cry is, Who will show us *any* good? For they are weary of the struggle, and they ask, What profit is in it? And there are moments in all our lives when we are disposed to say, 'Is it worth while all this strife and toil?' We look around us on the busy mass of men and women, creatures of a day, pushing, treading down the weak in their eagerness, each with his own and her own petty object in view. And we ask ourselves:

'What pleasure can we have
To war with evil? Is there any peace
In ever climbing up the climbing wave?
All things have rest, and ripen toward the
grave
In silence: ripen, fall and cease:
Give us long rest, or death, dark death, or
dreamful ease.'

And we use the Psalmist's words, 'Who will show us any good?'

Consider the balmy air and exquisite hues of Nature where men are not, and the poisoned waters and blackened skies where we are crowded. Look at the weariness and tedium of the few children of luxury, the monotony and privations of the countless sons of toil, at our gorgeous day-dreams and our sordid facts, our winged aspirations and paltry achievements, the high hopes which countless men remember, who are to-day mean, cynical, and self-indulgent; reckon up the frightful statistics of drink, of license, of lunacy, and of crime; gaze upon the haggard faces, the dim eyes, the wrinkled foreheads, and the bent and feeble frames which people every city in Christendom. What are we to say to all this? What kind of world is this we live in? and what words are these which inspiration has put into the lips of the wisest man—'All the rivers run to the sea, yet the sea is not full; . . . all things are full of weariness; . . . the eye is not satisfied with seeing, nor the ear filled with hearing; . . . behold, all is vanity, and a snatching at the wind.'

Uncertain all on earth save this,
Who wins must lose, who lives must die;
All trodden out into the dark
Alike, all vanity.¹

¹ G. A. Chadwick, *Pilate's Gift*, 133.

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Under the Editorship of

S. R. DRIVER, D.D., ALFRED PLUMMER, D.D., and Prof. C. A. BRIGGS, D.D.

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'The attempt is made in the following pages to give some
idea of the place which the Psalms have occupied, and do now
occupy, in the Jewish Church.'—From the Prefatory Note.

The great hero of modern times, whom we used to see in our youth, the great Duke of Wellington, as one has described him, 'like an old eagle of the gods grown silver with service,' the 'hero of a hundred fights, who never lost an English gun,' did he not tell us there is little or nothing in life worth living for, but we can all of us go striding forward and do our duty? He, too, felt like all other splendid conquerors, and like his great rival Napoleon, who said that life was simply hateful to him—he, too, felt the emptiness and disappointment of the highest earthly glory.¹

II.

SOME MISTAKEN WAYS OF SEEKING GOOD.

What sort of good must the good we aim at be? Must it not be one than which there can be none higher or better; than which there can be none above or beyond; none which will satisfy human nature either more or longer? In other words, it cannot but be, if it be at all, a good which will completely meet every real want of every human being; which will correspond to every faculty and perfection of human nature in every individual; which will never cease to satisfy the human soul; which will yield alike to the humblest and to the highest of the children of men a peace and happiness, a strength and joy, which nothing else can equal. Whatever cannot satisfy all men at all times, in all true respects and in all right ways, cannot be the good each one of you ought above all things to seek for.

Now, if what has just been said is correct, it is obvious that there are large classes of things in which we cannot reasonably hope to find the highest good.

I. *Material Good Things.* Let us look first at that is, perhaps, the largest class of the kind, including, as it does, everything that refers to our bodily life—all the pleasures of sense, all the beauties and bounties of nature, all merely worldly advantages. Is the chief good to be found here?

Man cannot be satisfied with material goods. He cannot be made happy according to the measure of his possession of them. It is told of Prince Bismarck that when urged to pass a certain Act on the ground that it would make dissatisfied workmen contented, he replied that he had never known a contented millionaire. Carlyle had previously declared his belief that the whole world would not satisfy the soul of one poor

shoeblick, but that if he got it he would grumble over its defects, and want another. There is no observant physician or clergyman, no man who has been brought much into close contact with diverse classes of his fellow-creatures, who will not tell you that he has found most unhappy people among those who were richest in the world's goods, and wonderfully contented people among those who were exceedingly poor.

I ask you to pass with me down Hyde Park in the season when that long string of carriages is gathered there. I have only done it two or three times in the sixteen years I have been with you, but I solemnly aver (and you can trust your minister's word), and I challenge your judgment as I affirm, that never have I seen a thousand people, if they are there, look so abjectly miserable as the people that sit in their carriages, and are said to represent 'high life,' when they have been through part of a London season. Any man can see for himself that such people, instead of knowing satisfaction in the right sense of the word, are worse off than the slaves bound to the chariot wheels of a conqueror, who feel that they may be going to bondage or death. They look like, what I believe they are, the very impersonation of misery and distress.²

The poor body can never be satisfied here upon earth—never, never. Please to understand this. It can be brought into subjection; it can be made to act like a machine in obedience to the will, to the mind, to the purposes, and to the love of God, but it never can be satisfied, because God has ordained that the body, so long as we remain in this mortal flesh, shall be absolutely subject to corruption. 'Flesh and blood *cannot* inherit the Kingdom of God, neither doth corruption inherit incorruption.' Therefore the poor body must always be wanting something, and to want something is to be unsatisfied; therefore my body can never be satisfied. I may satiate it by overfilling it, but that brings nothing but dissatisfaction. The body waits for the adoption, to wit, its redemption. 'In this *tabernacle* we groan, being burdened,' waiting for 'our *house* which is from heaven.'³

A good painter is sometimes a good preacher, and I have looked on the work of a master's hand and learned a lesson more forcibly through the eye than I might have done through the ear. Noel Paton's 'Pursuit of Pleasure' is just such a preaching picture. There floats in mid-air, almost within reach of men, a beautiful phantom. It is the goddess of pleasure—luring by her tempting

² H. W. Webb-Peploe, *Calls to Holiness*, 56.

³ H. W. Webb-Peploe, *ibid.* 68.

¹ F. W. Farrar, in *Christian World Pulpit*, xliii. 82.

smiles a multitude of all sorts and conditions of men to follow where she leads. She seems to point each of her enchanted followers to whatever he wants, and to hold out the hope of his gaining it: success, if he thirsts for it, amusement, wealth, fame, luxury, glory, and whatever may administer to carnal delight. The crowds eagerly follow her, and still keep on following. But in their eager looks, in their delirium of desire, you read the fact that Pleasure is but a lying goddess, who deceives her votaries with fair promises of happiness, which are never realized. Their very pursuit of happiness reveals the fact that they are not happy. There is the miser—in vain he clutches his wealth, he presses on with eager thirst for more. The warrior—in vain he wears the insignia of martial glory, his thirst is yet insatiate, he presses on for more. The man of business—in vain does he prosper in his calling, he covets yet more prosperity. The giddy, frivolous seeker of mere amusement—in vain is she crowned with garlands of roses, the flowers are already fading. And those humble sons of toil, on the outskirts of the crowd, who cannot pursue the phantom as do others, how eagerly they gaze after her; and the aged also follow, with covetous eyes, where their feet cannot go.¹

The story is told of a young man who exclaimed, 'If I were lucky enough to call this estate my own, I should then indeed be a happy fellow!' 'And then?' said his friend. 'Why, then, I would pull down the old place, and build a grand mansion in its stead; I would keep the best stocked cellar of wine, the finest horses and dogs in the country.' 'And then?' 'Then I would hunt, and ride, and smoke, and drink, and dance, and keep open house, and enjoy life to the full.' 'And then?' 'Why, then, I suppose, like other people, I should grow old, and not care so much for these things.' 'And then?' 'Why, then, I suppose I should leave all these pleasant things, and well—yes, I should die.' 'And then?' 'Oh, have done with your "and thens." Good-bye.' Some years after he met his acquaintance again, and said, 'God bless you. I owe my happiness to you.' 'How is that?' 'To the two words in season you addressed to me some years ago—"And then." They opened my eyes to the folly of my low ambition, to the emptiness and vanity of all mean and selfish pleasures and earthly aims, which entirely leave out of sight God and eternity.'²

2. *Intellectual Good Things.* We cannot find, then, the chief good among the objects of sense. Shall we find it within the sphere of mere intellect—in the acquisition of knowledge, the pursuit of truth, the culture of our mental faculties?

Now, undoubtedly, those who do seek for it here seek it in a higher and purer, and therefore likelier, region than those whose souls remain always among material things. They are certainly in less danger of utterly degrading themselves. But will they find what they seek? Is the chief

good really where they look for it? I answer, No. And for such reasons as the following:—

(1) A very small portion of our race has adequate opportunities for mental culture, and a still smaller portion of it possesses the faculties required for success in intellectual pursuits. There are few so circumstanced as to be able to spend their lives in the search after truth or in the attainment of artistic skill. Originality of thought is a very rare endowment. It requires an amount of labour of which few are capable to become even merely learned in any considerable department of knowledge, and in the course of the labour, how often must a mass of rubbish be gathered which is just as worthless as cartloads of material dross?

(2) Again, it is easily possible, and very common, greatly to exaggerate the satisfaction to be found in intellectual pursuits. There are eulogies of these pursuits which might lead you to suppose that students of all kinds, scientists and artists, must lead quite Elysian lives. Most certainly such is not the case. Students in general find it difficult enough to secure an ordinary pass or an average position through a process of preparation far from wholly delectable. And to reach greater eminence means, not less assuredly, more pain rather than more pleasure. I doubt if Mr. Ruskin found as much enjoyment in penning those wonderful and beautiful sentences which only he could write, as his readers have found in them. We may be certain that he would have been the first to condemn himself if they had not cost him more toil and trouble than his readers imagined. No thoroughly honest intellectual work can fail to be largely painful work. Those who engage in it must expect to live laborious days, and perhaps to spend sleepless nights, and to find the greater portion of their time as devoid of agreeable emotion, as painful and fatiguing, as little satisfying as, say, even a life of business.

(3) But further, and this is perhaps the most decisive consideration, the intellect is not what is highest in human nature, nor is its culture an end in itself. The intellect is entitled to take precedence of the body. To be intelligent, thoughtful, wise, is better than to be handsome, strong, or wealthy. But you cannot be truly intelligent, thoughtful, and wise, without acknowledging that to be good, pure-hearted, generous, self-denying, faithful to the obligations of duty, is nobler

¹ J. B. French, in *Christian World Pulpit*, iii. 31.

² H. Adler, *Anglo-Jewish Memories*, 161.

is better than to have learning, or science, or culture. A man may, indeed, be perfectly satisfied in devoting himself mainly to the prosecution of scientific researches, or to the writing of books; but it can only be on the ground that he is honestly convinced that he can thereby do more good, benefit his fellow-men, and glorify God more, than if he, with his special aptitudes and acquisitions, employed himself otherwise. This is equivalent to saying that just as the body is inferior to the intellect, and bodily measure to mental intelligence, so is intellect itself inferior to conscience, and all its endowments and acquisitions, all learning, science, and culture, to virtue and duty.

When Pitt was Prime Minister with an irresistible popularity, he replied to a friend who wished him a happy year: 'It has need to be more so than the last, for in that I cannot remember a single happy day.' When the star of Napoleon was blazing in the very zenith, before the empire became either a defeat or a satiety, he complained that a silver veil through which we look out upon life in youth darkens as we proceed, until all things are well-nigh black. The verdict of the poets is known. Even the sane and true-hearted Wordsworth confesses a misgiving, a fear

Poets in their youth begin with gladness,
That thereof comes in the end despondency and madness.¹

III.

SATISFACTION FOUND IN GOD.

Where shall we find the answer to the cry, Who will show us any good? Not in the objects of mere sense or of mere intellect, not even in devotion to the welfare of man if divorced from the service of God. Not in these can the human heart completely rest, but only in what will fully respond to its deepest want, its central and most comprehensive affection, its very life; only in an unalterable and undying, a pure, holy, and all-controlling love, the love of a Person; of the truest and best Person the human heart can love, and who will not fail to return its love or to give it the consciousness thereof; the love of God, the Author of all things, and our gracious heavenly Father; of God, who is Love, Infinite Love. 'Lord, lift thou up the light of thy countenance upon us.'

'Play us a tune on the fiddle, father.'

'Ay, do, husband. That helps you often in your singing.'

Lysimachus brought him the fiddle, and Triplet essayed a merry tune, but it came out so doleful, that he shook his head, and laid down the instrument. Music must be in the heart, or it will come out of the fingers—notes, not music.

'No,' said he; 'let us be serious and finish this comedy slap off. Perhaps it hitches because I forgot to invoke the comic muse. She must be a black-hearted jade, if she doesn't come with merry notions to a poor devil, starving in the midst of his hungry little ones.'

'We are past help from heathen goddesses,' said the woman. 'We must pray to Heaven to look down upon us and our children.'

The man looked up with a very bad expression on his countenance.

'You forget,' said he sullenly, 'our street is very narrow, and the opposite houses are very high.'

'James!'

'How can Heaven be expected to see what honest folk endure in so dark a hole as this?' cried the man fiercely.

'James,' said the woman, with fear and sorrow, 'what words are these?'

The man rose, and flung his pen upon the floor.

'Have we given honesty a fair trial—yes or no?'

'No!' said the woman, without a moment's hesitation; 'not till we die, as we have lived. Heaven is higher than the sky; children,' said she, lest perchance her husband's words should have harmed their young souls—'the sky is above the earth, and Heaven is higher than the sky; and Heaven is just.'²

1. Let us mark the initial word, 'Lord.' There is no beating about the bush, no perilous circumlocution; the Psalmist at once, in the opening word of his response, unfolds a forgotten world, and brings to view the ultimate secret of a satisfied life. There is something almost approaching shock in the abrupt introduction of the sacred name. There is no preparatory expedient leading to the unveiling. It is sheer and immediate! I think that the abruptness itself would be part of the saving ministry. It suddenly brought upon the field the forgotten Factor. Here is a man given up to the making of money. His eyes are concentrated upon the doings of a muckrake, and while he is bent in labour, he is weary and irritable in spirit. Dissatisfaction dogs his steps, and the more he gains the greater his hunger. Or here is a man who is given up to the pursuit of fame. He tacks and trims in every current, and he assiduously seeks to gain public favour. He gains it and loses it, and his heart sinks into the abyss of a soaking cynicism. Or take a man who is given up to any form of lust, and who, because of the vicious

² Charles Reade, *Peg Woffington*, chap. viii. 'Temple Classics' edition, p. 112.

tyranny, shrivels up in spirit and becomes morally pinched and lean. If we could listen to the secret cries of all these disappointed souls, we should hear again the wail of the olden days, 'Who will show us any good?' And the only effective response to the bitter cry would be immediately to introduce upon the field of their vision the forgotten Presence of the Almighty. 'Lord!' We lose much by dealing with any meaner term and upon any lower plane. All secondary expedients will be ineffective; the only solution of the depressing problem is to lift the eyes of the vanquished unto the hills.¹

Not long ago, in the Atlantic, a passenger-ship caught fire. Perhaps there is no more awful moment, no scene more wildly heart-rending, than that which occurs when there seems no choice save of death in the scorching flame or in the heaving waters. But instantly, without a tremor in his accents, without a pause in his swift masterful decision, the voice of the captain rang across the tumult, inspiring into the crew a manly decision and a manly discipline, and into the terrified passengers confidence and hope. The heroic soul of that one man so prevailed over the terror and the tumult that he brought the ship to haven without the loss of a single life, though the ship became little better than a charred house; and when he was asked whence he derived that sovereign calm in the hour of peril, he replied in those words: 'The night before the disaster I had been reading the Bible in my cabin, and I came upon these words: "When thou passest through the waters, I will be with thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Those words,' he said, 'flashed strongly into my memory when the cry of "Fire!" arose, and I did not feel one single throb of terror nor, one instant, loss of hope.'²

2. This satisfaction is called the uplifting of the light of God's countenance. It was common among the Hebrews to speak of a person's countenance as low or fallen when he was grieved or angry, and as lifted up when he was pleased and happy. We hold down our face when we are dejected, we hold it up when we are glad. So, also, a radiant or shining countenance stands opposed to a dark or gloomy one. The lights of the countenance, the eyes, sparkle in the one case and are dull in the other. The two emblems are combined in the request to God to lift up the light of His countenance on us. The thought is, 'Look on us with a happy, shining

face—with the happy, shining face with which Thou didst look on our Elder Brother, when Thy voice was heard from the clouds, 'This is My beloved Son, in whom I am well pleased.'

The secret of all restful and contented life is not found in the pursuit of a thing, but in glorious fellowship with a Person. It is in the favour and communion of the Almighty that we find the secret of 'good.' When the Lord lets the 'light of His countenance' fall upon us, that is to say, when He countenances our doings, and gives us the assurance of His approval, life is never wanting in strength and assurance and rest. When 'the light of His countenance' shines upon my mind, the shadows of fear and anxiety and error flee away. When 'the light of His countenance' falls upon my heart, the evil things that thrive in the darkness are scared by the shining. If one lifts up a stone in a meadow and lets in the light, the vermin which worked in the darkness are seen speeding away. When 'the light of His countenance' falls upon my work, my daily task is transfigured, and even difficulties, steep and precipitous, lose their ominous aspect, and appear like mountain summits in the sunshine. The Psalmist therefore offers this prayer, the answer to which will bring the satisfaction for which the suppliants plead. In the gift of Divine light and favour we obtain the secret of an assured peace.

'Shall I stay with you all the night?' said the brother of Bishop Ridley to him on the morning before his death at the stake. 'No, brother,' said the good bishop; 'I mean to lie down and to sleep as gently as ever I did'; and so the good bishop slept, oblivious of the fiery death which awaited him a few hours thence. These men did not ask, 'Who will show us any good?' They had found good. They had 'seen the King in His beauty'; He had lifted up 'the light of His countenance upon them.'

3. *This Good is near.*—The good of God's uplifted countenance is universally accessible to such as seek it in earnest. Did it require much worldly wealth, or distinguished worldly honour, comparatively few could ever hope to reach it. Happily, it depends on nothing outside of us; but on walking humbly with God, and striving to live in fellowship with the All-loving Father, who is always nearer to us than the air we breathe, or the blood which runs in our veins, and is ever ready to smile upon and to bless us! It is heart-sickness from which we are suffering; and for it

¹ J. H. Jowett, in *Examiner*, February 15, 1906, 156.

² F. W. Farrar, in *Christian World Pulpit*, xliii. 81.

There is no cure except in the consciousness of lying under God's Eye-shine! That is to health the soul, all and far more than all, sunlight is to vegetation.

I read the other day an Eastern legend that in an interesting way illustrates this. In a long-past age there sat on the bank of the river Indus a farmer named El Hafed. He had fertile grain fields and a productive orchard, and dwelt contentedly with his wife and family. One day a Persian priest happened to come that way, with Oriental hospitality, was invited to stay as a guest. In the course of his conversation with El Hafed, he told him of diamonds that might be found in a distant land, and how these were so precious that one of them, no bigger than his thumb-nail, was of far greater worth than all his possessions, his lands, and lands put together. El Hafed on hearing this was discontented, and resolved to set out in search of the treasure. He sold his farm to a neighbour, left his wife and family, and wandered away into the west, through Syria and Egypt and into Europe, seeking for diamond fields. His search was fruitless; and at last, when he had got to the furthest verge of the Mediterranean, weary and worn by travel, he sank down and died. After this, the Persian priest, journeying once more by the banks of the Indus, came again to the house in which El Hafed had died, and was received as a guest by the neighbour who had bought it. Having received refreshments, he was reclining on a couch, and, glancing idly round the room, his attention was arrested by a brilliant flash of light proceeding from a stone that lay on a shelf near him. He started up, exclaiming, 'Has El Hafed then returned, bringing with him this precious diamond, which may purchase the whole country-side?' 'No,' replied his host, 'I found that stone in the brook that runs at the foot of the garden; I did not know it was a diamond.' The priest and his entertainer walked down to the brook, and, turning over the sands, and other stones even more precious than the one that had been already secured. And thus, as the legend in its closing verses—for it is in poetic form—says:

El Hafed's garden held within its bound
The wealth he sought afar, but never found.¹

4. *This Good is satisfying.* What do we mean when we say that we are 'satisfied'? It is a remarkable fact that, the more simple the idea of a word, the more difficult it is to define it accurately; so much so that when you ask even a philosopher or a logician his explanation of a word in our own English tongue which we all use and understand, he appears aghast and staggered, and he will say, 'Satisfied? why, it means—satisfied.' Yes, brethren, it is just that, it means SATISFIED; do not make it less or more to-day. I stood by the bedside of one of my congregation a day or two ago, and I showed her the motto text as she lay there in the hospital, where she has gone for a very serious operation, and, as I showed her the text, she said, 'Oh, thank God, that is just for me.' 'Satisfied,' she said, 'just wanting nothing more'; and I said, 'Thank you, you have given me the definition I needed; just wanting nothing more.'

A lady connected with this congregation, when I visited her on her dying bed, said, 'Why, sir, I have been very, very rich.' She was a lady, as I knew, who had no very great income really; and I stared, and for a moment could not think what she meant. 'What is it?' I said. 'Why, sir,' she said, 'my Father has never allowed me to go out without two footmen walking behind me, never.' I said, 'Indeed, will you tell me their names?' 'Goodness and mercy have followed me all the days of my life—and I shall dwell in the house of the Lord for ever.'²

¹ J. Aitchison, *The Children's Own*, 25.

² H. W. Webb-Peploe, *Calls to Holiness*, 70.

A Note on Ezekiel xxxii. 17-32.

BY THE REV. F. H. WOODS, M.A., B.D., LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD.

ONE of the most striking and yet most characteristic passages of Ezekiel is this mock wailing for the fate of Egypt. The graphic if somewhat gruesome picture of Egypt falling into Sheol and there beholding the fallen nations of the world is a singular example of this great poet's imaginative genius.

It is usual and natural enough to compare it with Is 49-57, but both in their method of treatment and

in their subject-matter the two passages are utterly different. In Is 14 the ghosts of extinct peoples rise to show respect to their once over-lord, and are astonished to find that the great king of Babylon is reduced to the same fate as themselves. 'Art thou also become weak as we?' (v. 10). Here it is not the effect on the ghosts of the nations when they see the king of Egypt that is thought of, but on Pharaoh, when he beholds them

in a similar plight to his own. If the former passage surpasses this in dignity and grandeur of utterance, this passage has the advantage in its realistic appeal to the imagination. Notice how the number of the fallen nations and the misery of their common fate is emphasized by the description being in each case repeated in language only just varied enough to relieve the absolute monotony. These refrain-like repetitions also add very much to the dismal effect of the dirge upon the reader. Again, the passage is not, like that of Is 14, so much a description as a picture, or rather a series of pictures. The irony also is far more subtle. To be what other nations have become, though it be extinction, is the only comfort that the prophet has to offer to Egypt. Unfortunately the force of the whole passage is very much weakened, and the sense to a large extent obliterated, by the manifest corruption of the Hebrew text. But, chiefly by the help of the LXX, the original text can for the most part be restored with a very considerable degree of probability.

A comparison with the LXX makes clear at once what is fairly evident of itself, that this corruption is chiefly the result of the conflation of various readings. We have at least two pairs of duplicates of this kind. For example, the first half of v.²⁵ beginning with the words 'her a bed . . . with all her multitude' to 'land of the living' is clearly a duplicate of v.²⁶, the opening words of the first being *לְהַרְבֵּה*, of the second *שָׁם פָּשְׁתָּה הַבֵּל*. The words 'They have set . . . in the midst of the slain,' somewhat differently read, should be taken with v.²⁴. It is not always easy to determine which of the duplicates represents the true reading, nor is it generally of much importance. But the effect of omitting one or other is to restore what in parts is little better than meaningless jargon into a very forcible poem.

Thus corrected, with also some further slight emendations, the dirge will read as follows:—

Son of man, wail for the multitude of Egypt and cast them down,

Even her, and the daughters of the famous nations,
Unto the nether parts of the earth,
With them that go down into the pit.

They fall in the midst of them that are slain with the sword,

. . . her and all her multitude.

They are gone down, and lie with the uncircumcised,
Slain with the sword,

The strong among the mighty with them that help him
shall speak to him out of the midst of Sheol,
'Whom dost thou pass in beauty?
Go down, and be laid with the uncircumcised,
Slain with the sword.'

Asshur is there
And all her company
Round about her grave:
All of them slain,
Fallen by the sword;

Who caused terror in the land of the living.
[Who have borne their shame with them that go down
to the pit.]

Elam is there
And all her multitude
Round about her grave:
All of them slain,
Fallen by the sword;

Who are gone down uncircumcised into the nether part
of the earth,
Who caused their terror in the land of the living,
And have borne their shame with them that go down
to the pit.
He is put in the midst of the slain.

Meshech is there, and Tubal,
And all her multitude
Round about her grave:
All of them uncircumcised,
Slain with the sword.

For they caused their terror in the land of the living,
And they have borne their shame with them that go
down to the pit.
He is put in the midst of the slain.

And they lie with the mighty that are fallen of the un-
circumcised,
Who are gone down to Sheol with their weapons of war,
And they have laid their swords under their heads,
And their shields upon their bones;
For they were the terror of the mighty in the land of
the living.
And thou shalt lie in the midst of the uncircumcised
With them that are slain by the sword.

There is Edom, her kings and her princes,
Who are laid in their might
With them that are slain with the sword:
They shall lie with the uncircumcised,
And with them that go down to the pit.

There be the princes of the north,
All of them, and all the Zidonians,
Which are gone down with the slain;
In their terror [arising] from their might they are
ashamed;
And they lie uncircumcised with them that are slain by
the sword,
And bear their shame with them that go down to
the pit.

Pharaoh shall see them, and shall be comforted over all his multitude :

Even Pharaoh and all his army,
Slain by the sword,
Saith the Lord Jahweh.

For he has put his terror in the land of the living,
And he shall be laid in the midst of the uncircumcised,
With them that are slain with the sword,
Even Pharaoh and all his multitude,
Saith the Lord Jahweh.

The principal textual alterations in the above translation are that :—

(1) In v.²² 'and all her company'—v.²³ 'of the pit' is practically omitted as, on the whole, a less probable variant of v.²³, 'and her company—living.' The only question that arises here is whether the first clause of v.²³ may not be a variant of the line here placed in square brackets, which should perhaps be read here as in the case of Elam, Meshech, and Tubal. Similarly, in v.²⁵, 'her a bed . . . with all her multitude—living' is omitted in favour of its variant, v.²⁶, to which the last clause of v.²⁵ is added.

(2) In vv.^{21, 21a} is with LXX taken before v.¹⁹, making the words that follow an invitation to Egypt from the shades to fall down into Sheol.

(3) In v.²⁷ Corinth's brilliant conjecture of 'shields' for 'iniquities' is adopted, as also 'they shall lie' (LXX) for 'they shall not lie.' But read as a question, as in R.V. margin, the sense of the Hebrew is the same. There is nothing to suggest a contrast between a dishonourable and, from a heathen point of view, an honourable burial, as in Is 14¹⁸⁻²⁰. Ezekiel seems rather to be describing, with hardly veiled sarcasm, the usual method of burying a warrior.

(4) In v.³² 'he has put' is read for 'I have put,' an error that seems to have arisen from supposing that the words refer to Pharaoh's punishment, whereas the parallels in vv.^{24, 26} shew that it really refers to the terror which Pharaoh caused.

Thus read and translated the passage forms a highly dramatic and perfectly consistent whole.

(1) Ezekiel is directed to predict the downfall of Egypt and her descent into Sheol among other fallen nations (v.¹⁸).

(2) The shades of mighty dead in Sheol, especially the allies of Egypt, tauntingly invite Egypt, who is after all no better than other nations, to fall down among them and be as other heathen dead (vv.^{21a, 19}).

(3) Egypt obeys the summons (vv.^{20, 21b}).¹

(4) In Sheol are seen in succession the graves of these bygone heathen powers, each surrounded by the ghosts of its former heroes, once terrible, now put to shame (vv.²²⁻³⁰; with the omissions already mentioned). The description of Meshech and Tubal is expanded by adding a picture of the nation, here symbolized by a single hero, lying inside his grave. The representation, if ghastly, is singularly effective. What has Egypt to look forward to? At best the glory of lying like these dead and buried nations, a grim skeleton with a sword for its pillow and a shield upon its bare ribs.

(5) When Pharaoh sees them he is comforted—we are not told why. But a comparison with 31¹⁶ makes it clear. There the fallen nations in Sheol are comforted because the haughty tyrant has become as one of them. Here it is Pharaoh who is comforted by the thought that these other nations have already received a similar fate. It was some consolation to feel that in his misery and shame he did not stand alone.

Two interesting questions are suggested by this passage :—

(1) We naturally ask, how far is this description of Sheol the creation of Ezekiel's poetic imagination, how far does it represent the definite conception of Sheol current in his time? Without any lengthy discussion on this point, it may be observed that the sudden transition from the picture of Sheol to that of the dead hero in his tomb in v.²⁷ forbids our taking the whole passage too literally. In any case the existence of a visible grave in Sheol is a very strange thought.

(2) Again, what bearing may this passage have on 37¹⁻¹⁴? It may naturally be asked whether the emphasis laid by Ezekiel on the condition of the uncircumcised here and in chap. 31¹⁸ does not suggest a contrast between the future state of the righteous

¹ The text of the middle of v.²⁰ is probably corrupt.

Israelite, as hinted at in 37¹²⁻¹⁴, and the wicked heathen, such as we find in Is 26^{14, 19}, where the resurrection of the holy people is contrasted with the utter annihilation of their enemies.¹ Here, again, the answer will depend upon how far Ezekiel in 37

¹ Contrast 'Thy dead shall live; my dead bodies shall arise,' etc. (v.¹⁹) with 'They are dead, they shall not live, etc. (v.¹⁴).

is using purely symbolical language to describe the reawakening of the nation's hope (see v.¹¹); how far he contemplates, as at least a venture of hope, the resurrection of the dead of Israël to partake in the future destiny in store for the nation. It is hardly necessary to add that the force of Ezekiel's description becomes infinitely greater if he has such a contrast in his mind.

Literature.

TOTEMISM AND EXOGAMY.

PROFESSOR J. G. FRAZER has done more than any man to make popular the study of Comparative Religion. We do not, of course, forget Professor Edward Tylor or Professor F. B. Jevons. These men have written fascinatingly, and have made many disciples. But it was left for Dr. Frazer to make the study really popular. And the marvel is that he did this by means of an enormous book, which in its second edition ran to 1487 pages, with innumerable notes in small type at the foot of each page.

Now Professor Frazer has published a larger book than the *Golden Bough*. *Totemism and Exogamy* is in four volumes (Macmillan; 50s. net). Volume I. contains xix + 579 pages, vol. II. vii + 640, vol. III. vii + 583, and vol. IV. ii + 379. Could there be a better evidence of the widespread interest in the study of Religion than the issue of a book of this size, confined to so limited a range of religious topics as Totemism and Exogamy?

What are the contents of the volumes? The first volume contains, first of all, a reprint of two articles on 'The Origin of Totemism,' which appeared in the *Fortnightly Review* for April and May 1899; next, a reprint of two articles which appeared in the same periodical in July and September 1905, on 'The Beginnings of Religion and Totemism among the Australian Aborigines.' Then we enter upon the chief topic of the four volumes, that is to say, 'An Ethnographical Survey of Totemism'; the remainder of the first volume is occupied with Totemism in Australia.

The second volume continues the Ethnographical Survey of Totemism. It is occupied

with Totemism in Torres Straits, Totemism in New Guinea, Totemism in Melanesia, in Polynesia, in Indonesia, Totemism in India, traces of Totemism in the rest of Asia, and Totemism in Africa.

The third volume concludes the Ethnographical Survey. Its 600 pages are entirely taken up with the Totemism of the American Continent.

The fourth volume presents us with a summary of the whole investigation, and draws conclusions, first as to the relation between Totemism and Exogamy; next as to the origin of Totemism; and then as to the origin of Exogamy. There follow nearly 150 pages of notes and corrections, and more than 50 pages of an index. This volume contains also eight extremely useful maps.

The marvel of the book is the amount of reading and research that it has demanded. It is Professor Frazer's way never to make a statement without giving his authority for it in a footnote. And as the eye travels over these footnotes one wonders where he found all the books, and where he found time to read them all. Nor has he confined himself to the reading of books. He has communicated with men on the spot, and read innumerable letters and other memoranda. If it were regarded only as a storehouse of information, the value of *Totemism and Exogamy* could scarcely be overstated.

But it is more than that. Throughout the book Professor Frazer is arranging his facts, drawing his conclusions, and forming his theories. And after he has formed one theory he is always ready to abandon it when he finds that the evidence tells in favour of another. There was a time when he believed that Totemism was the religion or worship

of the totem. He has abandoned that theory. The conclusion to which he has now come is that the relation between a man and his totem is one of simple friendly equality and brotherhood.

THE CHURCHMAN'S PULPIT.

Mention has already been made of that astonishing enterprise which is known by the name of *The Churchman's Pulpit* (Griffiths). The Rev. J. Henry Burn, B.D., Rector of Ballater and Examining Chaplain to the Bishop of Aberdeen and Orkney, has brought together so many sermons that he can issue every week one part of *The Churchman's Pulpit*, printed in small type on a large page and containing from thirty to forty sermons. These parts are published at 1s. 6d. net. Sometimes the part is larger than this, and is published at 3s. 6d. or 5s., and of course it contains a correspondingly larger number of sermons. There will be seventy-six parts in all, and the material is all so well arranged already that the publisher can promise that the seventy-sixth part will be issued on the third day of April 1911. And this is not all. While the regular weekly parts are appearing, special parts will be issued from time to time containing Sermons to the Young, Sermons on the Sacraments, Sermons on the Lord's Prayer, and the like.

Where has Mr. Burn obtained all these sermons? He does not tell us. Many of them have probably been sent at his request by their authors, and are here published for the first time. Some are taken from books. Thus, one has been reprinted from Dr. W. M. Macgregor's volume in the 'Scholar as Preacher' series, entitled *Jesus Christ the Son of God*.

And this sermon is a good example of the way in which Mr. Burn has dealt with the sermons which he has taken from published volumes. In the first place, he prints the whole sermon in one paragraph; in the next place, he omits all references that were made to place or time in the preaching of it. He omits other things besides that. He has evidently gone carefully through it and cut out whatever seemed to him to be unsuitable for a Churchman's Pulpit.

The first part of the Special series has just been issued. It contains Sermons to the Young. It

is extremely probable that Mr. Burn's whole enterprise will raise the level of preaching in the Church of England. But even if it does nothing else than encourage men to preach to children and show them how to preach acceptably, it will serve a very necessary and graceful purpose. The sermons to the young here are mainly the work of the masters in the art, the Rev. James Vaughan, the Rev. George Wagner, the Rev. J. S. Maver, the Rev. James Legge, and so on. Some of them we already possess, for they are taken from familiar volumes. But some of them we have never seen before.

THE LUTHERAN SERMON.

The survey of the sermon literature of America which appeared in THE EXPOSITORY TIMES a month or two ago omitted the Lutheran Sermon. We can supply the omission now. There have been sent to us five volumes of *Country Sermons* by the Rev. F. Kuegele, who describes himself as a Lutheran country parson (Augusta Publishing Co., Crimora, Va.). The first volume contains Lenten, Confessional, and Funeral sermons; the second and third volumes contain sermons on the Epistles for the Church Year; the fourth volume contains sermons on the Gospels for the Church Year; and the fifth volume contains sermons on Free Texts for the entire Church Year.

On the title-page of every one of the volumes Mr. Kuegele prints his motto. His motto is 'I determined not to know anything among you, save Jesus Christ, and Him crucified,' with 'I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth' (Ro 1¹⁶). So the sermons are what we call evangelical sermons. Their theme from first to last is the grace of God which appeared bringing salvation. There is no consciousness of the existence of what is called modern thought. There is no suspicion that the Cross needs any kind of ceremonial or other aid, beyond the simplest declaration of the fact of it, to carry conviction to the consciences of men and to bring them out of darkness into light. From first to last, Mr. Kuegele simply lets us see Jesus lifted up from the earth and drawing all men unto Him.

And one advantage of this evangelical simplicity is that the sermons are universally applicable and

appreciable. Certainly Mr. Kuegele is a Lutheran. There are sermons in the third volume on the Reformation, which still make a definite application of the title 'Anti-Christ' to the Roman Catholic Church. But, with an occasional trifling exception like that, even Roman Catholics who believe that the gospel is the power of God unto salvation could read these Lutheran sermons, not only without rebuke, but even with everlasting advantage.

The simplicity, let us say again, is sometimes delightfully refreshing. 'Well, should preachers preach for money? No indeed! Of course some do, but not all. The preacher of the right kind labours for the upbuilding of the kingdom of God, not for money; but the Church owes him a living. That is the right relation.'

Under the title of *Preachers' Starting-Points* (Allenson; 2s. 6d.), the Rev. Thomas Breewood has published a new collection of original outlines for general ministry, mission services, harvest thanksgiving services, Sunday-school anniversaries, and children's sermons.

The Bibliotheca Sacra Company of Oberlin, Ohio, have published in uniform binding two volumes which should be added to the recent literature of Apologetics. They may be had in this country from Messrs. Charles Higham & Son, 27A Farringdon Street, London.

One volume is an examination of the miracles of the Bible according to the methods, rules, and tests of the science of jurisprudence as administered to-day in the courts of justice. The author is Mr. Francis J. Lamb, Attorney and Counsellor-at-Law. The title is *Miracle and Science*. The other volume is entitled *Scientific Confirmations of Old Testament History*. The author is G. Frederick Wright, D.D., LL.D., F.G.S.A. Both volumes frankly disregard the literary criticism of the Bible. Their authors seem to have no interest in it. They do not refute it, they simply set it aside. It is not in the Bible as literature that their interest lies. It is in the Bible as science. They both heartily believe that the Bible is science—good, sound, modern science—and their business is to prove it so to be. Nor do they limit the use of the word 'science' to the observation and classification of physical phenomena.

The history of the Bible is scientific history; the ethics of the Bible is scientific ethics.

Dr. Wright is occupied chiefly with the story of the Deluge. It is probable that his book is the last effort that will ever be made to use the story of the Deluge in evidence of the scientific accuracy of the Bible. But if it is the last effort, it is undoubtedly a great one. For a long time to come every one who has to write upon the Deluge, or touch that wider subject of the attitude of the Old Testament to the phenomena of nature, will require to know what is written in this book.

Mr. Lamb's field is wider. It is the whole subject of the evidential value of miracle. It is not the first time that a lawyer has set himself to prove that the miracles will stand cross-examination.

The title *Greek Saints and their Festivals* (Blackwood; 5s. net), which Miss Mary Hamilton, M.A., D.Litt., has given to her new book, will convey very little idea of the years of travel and patient inquiry among the Greek cities and islands which it has cost her. But a really valuable scientific book like this is sure to be discovered sooner or later, especially when it deals with topics of such absorbing interest as folklore and religion. Mr. Lawson, in his volume on *Modern Greek Folklore and Ancient Greek Religion*, ransacked the literature of Greece and noted every indication of religious thought which he found there. Miss Hamilton has rummaged Greece itself, and gathered her knowledge from the lips of living men, and especially living women. The two books together make an almost complete and certainly very valuable contribution to a greatly neglected subject.

The editors of the new translation of Aristotle are making good progress with their work. The sixth volume has been published. It is the *De Generatione Animalium* (Oxford, at the Clarendon Press; 7s. 6d. net). The translator is Mr. Arthur Platt, M.A., Professor of Greek in University College, London, and late Fellow of Trinity College, Cambridge. A medical work is not always easy reading even when written originally in English. Professor Platt does not for a moment expect that we shall find this translation easy reading. He says: 'My endeavour has been throughout to represent as exactly as possible what Aristotle

said or meant to say; to this I have sacrificed all graces of style, comforted a little by knowing that the author himself would have been the last man in the world to complain.'

But, it may be asked, what is the use of reading in English a medical work that was written, not only before the birth of science, but before the birth of Christ? Professor Platt's reply is that if any man of science will come fresh to the reading of this treatise, he will be amazed and delighted to see what grasp and insight Aristotle displays in handling questions which still absorb us after all that time.

In *Adrift on an Ice-Pan* (Constable; 2s. net), Dr. Grenfell of Labrador gives us a chapter from his autobiography. It is as thrilling as the story of any adventure which the imagination of Ballantyne ever fascinated our boyhood with.

Under the direction of the Liverpool Board of Biblical Studies, a course of lectures was delivered during the Lent Term of 1909 on the History of the Christian Church since the Reformation. The range is somewhat wide for a Lent Term's lectures. The lecturers recognized that. And so, with sagacity and knowledge, they selected the most important phases of the ecclesiastical developments of their period, and then dealt with them, not as if they were writing a history in chronological order, but with the intention of showing the religious progress which had been made throughout these centuries. The choice of subject was determined by the requirements of the Dublin B.D. course. The lecturers were the Rev. W. Fiddian Moulton, M.A., and the Rev. W. T. Whitley, M.A., LL.D., F.R.Hist.S. Less courageous men would have declined the honour, even although they had recognized, as these men did, that the interests of Church unity demanded some sacrifice—for it is an undenominational Board, the soul of it being the Rector of Wavertree, while the lecturers are one a Wesleyan and one a Baptist. Certainly less competent men would have done little in ten lectures, either for the B.D. candidates or for the readers of this volume. But every lecture has point and makes progress. The book has altogether a Napoleonic contempt for the word impossible. Its title is *Studies in Modern Christendom* (Culley; 3s. 6d. net).

'The general opinion seems to be that character becomes fixed towards the end of adolescence and is afterwards incapable of being varied to any appreciable extent.' But Mr. Stanley M. Bligh does not believe it. He believes that if the science of Directive Psychology were properly understood and properly applied, it would alter this opinion. For Directive Psychology sets before itself for solution two main questions—how self-consciousness can be made a blessing to its possessors, and how people can be enabled most easily to follow their own reasoned and sincere choice in matters of thought and conduct, with as little hindrance as possible from their lower passions and tendencies. Accordingly Mr. Bligh has published a volume of suggestions for the application of Directive Psychology to our daily life. He has given it the title of *The Direction of Desire* (Frowde; 2s. net).

Bishop Westcott used to recommend the concordance as the first and best of all the tools that a student of Literature should have at his hand. With what pleasure would he have received a Concordance to the *De Imitatione Christi*, especially such a concordance as has been compiled by Mr. Rayner Storr, and issued by Mr. Frowde at the Oxford University Press (10s. 6d. net). It is a concordance to the Latin original, not to any mere English translation. On a page of generous breadth a full quotation is given showing the context of the occurrence of every word. Mr. Storr dedicates the book 'To the cherished memory of my mother, who first taught me how to use a concordance.' But he knows how to make a concordance as well as how to use one. And the publisher on his part has done everything that could be done to make the book easy and agreeable to consult.

Canon Scott Holland has written a volume on the Creed. He calls it *Fibres of Faith* (Wells Gardner; 1s. 6d. net). You do not expect, he seems to say, to find a man of my independent mind believing in the Creed. Yet I believe in it. And the more whole-heartedly the more I examine it independently. For the Creed is the outcome of experience. And it is large enough to be the experience of every man of original mind. The chapter on the Holy Spirit is the most convincing.

It is customary for the preacher to urge that the true end of life is not the pursuit of happiness. Mr. Henry Smith Williams, M.D., LL.D., is of another opinion. He says that there is no desire on earth but the desire for happiness; and the business of the preacher is not to deny the right of this desire to exist, but to encourage and direct it. So he has written a volume—a large, handsome volume it is—on *The Science of Happiness* (Harpers; 7s. 6d. net).

We are not sure that Dr. Williams insists upon happiness being taken as a science in the strictest sense, whether the pursuit or the enjoyment of it. If he had hit upon the 'Art of Happiness' as his title, we think he would have been equally well pleased. But he pursues his subject systematically, telling us, first, how much the body has to do with happiness; next, how much the mind has to do with it; thirdly, how much it rests upon the relations of social life; and lastly, what are the moral aspects of happiness. Under the last division he is original enough to tell us that the science of happiness is not complete until we have discovered how to die happily.

Dr. Campbell Morgan continues his 'Analysed Bible,' publishing this month two volumes on *The Prophecy of Isaiah* (Hodder & Stoughton; 3s. 6d. each).

The advantage of a commentary on the Bible in separate volumes is that we can buy the volumes we need and let the others go. Whatever volumes of 'The Century Bible' we have bought, or intend to buy, let us see that we possess at least the volume on *Leviticus and Numbers* (Jack; 2s. 6d. net). It is a commentary upon those books of the Bible which are most of all in need of a new commentary, and it is a commentary of unsurpassable scholarship and helpfulness. Its author is Professor A. R. S. Kennedy, D.D., of the University of Edinburgh.

Messrs. Longmans will be able to congratulate themselves that they have secured for publication in this country the book on Socialism which is likely to become the standard introduction to the subject. Its title is *Twentieth Century Socialism* (7s. 6d. net). Its author is Mr. Edmond Kelly, M.A., F.G.S., late Lecturer on Municipal Government at Columbia University, New York. Mr.

Kelly's purpose is to tell the outsider what Socialism is. And if you ask whose socialism, he answers, the socialism of the best known socialists of our own day. But all the while he has a second purpose in his mind—to prove that official socialism in our day is not anti-Christian.

The Rev. Harrington C. Lees, M.A., has published a small volume of expository studies in the Sermon on the Mount, under the title of *The King's Way* (Marshall Brothers; 2s. 6d.).

Messrs. Marshall Brothers have also issued *Daniel the Prophet*, a popular illustrated book for boys, written by Mildred Duff and Noel Hope (1s.); and *Quiet Talks with Workers*, by the Rev. S. D. Gordon, a new volume of 'The Life of Faith' Library.

Dr. George Smith, C.I.E., has already sent out the fifth volume of the series of books on Missions which he is editing. The author of this volume is the Rev. J. I. Macdonald, a missionary in India. Its title is *The Redeemer's Reign* (Morgan & Scott; 6s.). Why it is further described on the title-page as 'Foreign Missions and the Second Advent' is not easily understood. For this particular volume says no more about the Second Advent than any other volume in the series. Its subjects are Foreign Missions in the Light of Holy Writ, Foreign Missions in the Light of History, Foreign Missions in the Light of Present-Day Facts, and (to pass at once to the last chapter) Foreign Missions in the Light of Revival.

In *The Psalms and their Makers* (Nutt; 3s. net) Miss Theodora Nunns gathers the Psalms into groups according to the results of the most recent criticism, more particularly according to the results arrived at regarding their authorship and origin by Professor Briggs in the 'International Critical Commentary.' She gathers the Psalms into groups, and, moreover, gives a short account of the composition and meaning of each of them.

The new volume of the 'International Scientific Series' contains an account of *The Evolution and Function of Living Purposive Matter* (Kegan Paul; 5s.), and also an account of a tribe of Celts who lived in County Clare. Now, what have those two things to do with one another? There never was a volume that seemed more oddly united in

the middle. The explanation of the author himself—Mr. N. C. Macnamara, F.R.C.S.—is this, In the first part of the volume he gives biological and anatomical evidence to demonstrate the nature of the living matter out of which the hereditary qualities possessed by individuals are elaborated. In the second part he puts the soundness of these conclusions to the test, by describing the leading characteristics of this Irish tribe, who lived under conditions specially adapted to show the power which their inherited qualities exercised on the actions of many succeeding generations, and on the destinies of the race to which they belonged. In short, his purpose throughout the whole volume is to emphasize the importance of heredity in determining individual character. And both parts of the volume serve that purpose, the one part being its argument and the other its illustration. It may be well to add that if the first part is somewhat difficult for a student of science, the second part is easy even for those who delight in books of adventure.

The Davies Lecture for 1908 was delivered by the Rev. R. R. Roberts, B.A. It makes a small book, and it is published, not by one of the great publishing houses, but in Cardiff, by the Principality Educational Dépôt Co. Ltd. For these reasons it may miss the attention it deserves. Nor will its somewhat general title of *The Supreme Experience of Christianity* help it. We wish, therefore, to say that those who are interested in the present position of the argument for Christianity, especially in the face of the scientific objection, will suffer loss and miss much enjoyment if they should not have the opportunity of reading this book. To take a sentence from one of the earlier pages: 'The Incarnation,' says Mr. Roberts, 'is the development of an intimacy already existent between God and nature. It is not an ingenious device of a remote wisdom to extricate the universe out of a difficulty, but the crown of the whole process of God's creative activity: "First that which is natural, then that which is spiritual."'

Again: 'Too commonly the Resurrection is represented as a mere event and prodigy, and is supposed to gain in significance the more thoroughly it is conceived as dissociated from all conceptions of an ordered universe. But such emphasis is unknown to the Scriptures, so much so that they are not at any special pains to prove that our Lord

was dead in the strictest physiological sense, which would seem to imply some element of decay; but the whole stress of the evidence concerns the risen Body and its superiority to the limitations of space and matter.'

In the year 1878, Mr. W. Gordon Gorman issued a book with the title of *Rome's Recruits*. The book passed through six editions, and then the title was changed to *Converts to Rome*. Under the new title it has again reached the sixth edition, and has been brought up to date (Sands & Co.; 3s. 6d. net). It is a list, with very short biographies, of the known converts to the Roman Catholic Church in Great Britain and Ireland, of the last sixty years. The number is 6284, which gives an average of 104 in the year. Of the whole number 572 were clergymen of the Church of England, 23 were clergymen of one or other of the Churches of Scotland, and 12 were clergymen of the Churches of Ireland, while 13 were once nonconformist ministers in England. When we consider their training, we find that 586 were graduates of Oxford, 346 of Cambridge, 63 of Trinity College, Dublin, 25 of London University, 24 of Durham, 17 of Edinburgh University, 5 of Glasgow, 4 of St. Andrews, and 2 of Aberdeen. Of the public schools Eton has furnished the greatest number, 93, the next being Harrow with 39. There are only 35 artists, while there are 53 musicians and 470 literary men and women. One striking fact is that during these years 432 members of the nobility have joined the Roman Catholic Church.

Time and Free Will is the incongruous title of the most recent volume of Professor Muirhead's 'Library of Philosophy' (Sonnenschein; 10s. 6d. net). And the virtue of the title lies in its incongruity. For Professor Henri Bergson, the author of the book, believes that he has discovered a solution for that ancient and, as we all thought, insoluble problem, Determinism *versus* Freewill. The whole difficulty in reconciling these two ideas is, in Professor Bergson's judgment, due to a confusion between time and space. In other words, the attempt has hitherto been made to resolve the contradiction by expressing both in terms of quality, or both in terms of quantity; whereas, the one belongs to the one category, and the other to the other. They therefore can never come into contact, and there can be no contradiction between

them. Psychic phenomena are in themselves pure quality, while their cause, being situated in space, is quantity. How, then, can you say that the utmost freewill and the most absolute determination are inconceivable or even incongruous? 'The problem of freedom'—this is Professor Bergson's own concluding sentence—'has thus sprung from a misunderstanding: it has been to the moderns what the paradoxes of the Eleatics were to the ancients, and, like these paradoxes, it has its origin in the illusion through which we confuse succession and simultaneity, duration and extensity, quality and quantity.'

To the study of primitive religion an original and notable contribution has been made by the Rev. John Mathew, M.A., B.D. Mr. Mathew

spent six years among the Kabi and Wakka natives of Queensland, and was admitted to an unusually intimate knowledge of their habits of life. He has now published the knowledge which he thus gained in a book entitled *Two Representative Tribes of Queensland* (Fisher Unwin; 5s. net). It is not Mr. Mathew's first book. His *Eaglehawk and Crow* has already given him a place among the most reliable students of ethnology, although it has to be admitted that his theory of the origin of the Australian race has not yet found universal acceptance. In the present book he reviews that theory and strengthens it. But the value of this book is independent of any theory of origins. It lies in the value of the minute and accurate record of all that he learned of those two primitive tribes during the time that he lived amongst them.

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, M.A., D.D., EDINBURGH.

THE LAST STAGE.

Temporary—Reasons for and Manner of Backsliding.

APART from the companionship of Save-self, four reasons are given for the defection of such men as Temporary. It is noteworthy that these are given, not by Christian, but by Hopeful. The personal reminiscences to which Christian has skilfully led him have awakened him sufficiently, not merely to get over those two last miles, but to exert his mind to serious and competent discourse, such as Christian had somewhat forcibly to provide before. The reasons given are, as follows:—(1) There 'had been no radical change. This, indeed, is the main point, which we have already noticed in connexion with grace and perseverance. Temporary had been indeed deeply affected. He had sometimes travelled three miles to see Hopeful. But it had only been from Graceless to Vanity Fair. His fear had been the wrong fear, not the right fear of which we have heard so much. He is badly scared by thoughts of hell, and more or less attracted by sentimentalities about heaven. There is obviously nothing radical in this.

The fear of hell's a hangman's whip,
To keep the wretch in order;

and the fancy for heaven is not more respectable, if it be but a fancy. The opening sentence explains the whole case, 'Though the consciences of such men are awakened, yet their minds are not changed.' The language is not that of present-day psychology, and indeed it is inaccurate. Yet one can see what it means. The emotional energies of conscience are touched, but not the intellectual and volitional ones. A recent novel has very cleverly described a similar surface affection as 'the result, not of repentance, but of the restlessness that dogs an evaporating pleasure.' It was the fear of such backsliding that drove Ned Bratts, in Browning's Bunyan poem, to insist upon his judges hanging him, lest his ardour should cool and his soul be lost—a case which presents interesting points for discussion in the controversy regarding perseverance and efficient grace, and a peculiarly interesting contrast to the same poet's Joannes Agricola. (2) The second reason is the fear of men. This is in curious contrast to Ignorance, whose defect in right fear is matched by Temporary's

excess of wrong fear. The fear of men is always contemptible, and at its best it argues ignorance of men. The vague sense of criticism which gets on many weak persons' nerves is a preposterous thing. Think of your supposed critics one by one, and you will find that many of them are as much afraid of you as you are of them, that to the vast majority of them your actions and thoughts are absolutely indifferent, and that those whose character and wisdom are such as to justify your fear of them are the very persons who are surest to seek rather to help than to injure you. Temporary reminds us of The Knight Coward, in *The High History of the Holy Grail* (Dent; vol. i. p. 82): 'And in strange fashion came he. He bestrode his horse backwards in right outlandish guise, face to tail, and he had his horse's reins right across his breast, and the foot of his shield bore he topmost, and the chief bottom-most, and his spear upside down, and his habergeon and chausses of iron trussed about his neck . . . he turneth him not to look at Messire Gawain, but crieth to him aloud, "Good Knight, you that come there, for God's sake do me no hurt, for I am the Knight Coward!" "By God!" saith Messire Gawain, "you look not like a man to whom any ought to do hurt!"' (3) The third reason is the shame attending religion—a subject on which Hopeful was well qualified to speak, as we have seen already in the narration of his own encounters with Shame. (4) The last reason is that they do not like to think about disagreeable things such as guilt and fear and impending misery. The luxurious habit has paralyzed their powers of thought and conscience. Living for the day, and refusing to face the actual needs and dangers of the morrow, their self-indulgent choice of the pleasant thing has deprived them of all defence against the facts of the case or preparation for the inevitable future. Parkman, in his *Conspiracy of Pontiac*, describes the thriftlessness of Algonquin Indians, who 'in the hour of plenty forget the season of want,' until 'stiff and stark, with haggard cheek and shrivelled lip, he lies among the snowdrifts; till, with tooth and claw, the famished wildcat strives in vain to pierce the frigid marble of his limbs.' This grim picture, which reminds us of one not unlike it in Kingsley's *Westward Ho!* is but too true an emblem of those who in spiritual and moral matters adopt the policy of living for the hour and setting the future look after itself.

Christian closes the conversation with an exposition of the manner of backsliding. This vivid and searching 'Rake's Progress' is too simple to need any detailed commentary, and it is so true to experience that every reader may recognize himself in it at one point or another. It is a very minute analysis of the progress from little playful and secret deviations to hardened and shameless apostasy. The memorable fact which it displays with terrible clearness is the inseparable connexion between inward thought and outward action. It is in the secret life of the mind and imagination and desires that all the barricades of the soul are strengthened or torn down, and it is that secret life which determines the open and outward life of future days. Leckie has pointed out that a man may live a double life, and that for years his inward imaginations may be kept entirely different from his outward actions. But such cases are exceptional, and it only requires a sufficiently strong temptation, and a sufficiently favourable set of circumstances, to let the secret life of any man rush into open expression.

The Land of Beulah.

ROMANCE.

This is one of John Bunyan's most practical conceptions, and one of those which are most directly in the line of the early English and French literature of romance. In the old romances of chivalry there are two kinds of enchantment which cast their spell over regions and men, one dangerous and sinister, the other blessed. Bunyan has placed the two regions side by side, for here we are still in an enchanted land where there is mystery and magical influence, but now we exchange the evil for the good enchantment. Part III. rather cleverly describes this land of Beulah as one of aromatic perfumes, which revive the spirits drooping from the sleepiness of the former tract. All such conceptions of a region under a supernatural spell are really forms of the conviction that this life has connexion with the other world beyond the veil of sense, and that at certain times and under certain conditions the powers of that world may make themselves clearly manifest in this. Walter Pater, in the brilliant passage when he introduces Marius the Epicurean for the first time to a company of early Christian believers, says of the old and young Christians whose faces had been transfigured by

their faith, 'Was some credible message from beyond "the flaming rampart of the world"—a message of hope, regarding the place of men's souls and their interest in the sum of things—already moulding anew their very bodies, and looks, and voices, now and here? At least, there was a cleansing and kindling flame at work in them, which seemed to make everything else Marius had ever known look comparatively vulgar and mean.' Especially may such a sense of the supernatural be looked for as the journey draws towards its close. The veil grows thinner then, for many saintly souls, and the light breaks through, and now and then there is felt and seen the beat of wings.

On its purely literary side, it belongs to the literature of Gardens. 'It is a shaggy world,' says R. L. Stevenson, 'and yet studded with gardens; where the rough and tumbling sea receives rivers, running among reeds and lilies.' That again takes us back to Bacon's famous essay on Gardens, with their thirty acres of wilderness, pleasance and grove; their trimmed and arched hedges, their fountains and aviaries. And so we are led back at last to the first garden planted by God in Eden, with its four rivers and its mystic trees. But, for literature, this whole subject has been immensely enriched by the classical conception of the Elysian fields, those 'happy isles' somewhere in the Atlantic, off the coast of Africa, but vague in the primitive geography of ancient times. Sometimes the fields are represented as places of voluptuous feasting, sometimes of complete innocence and gentle refinement of happiness. Their bowers are ever green, their streams clear, their meadows thick with asphodel. The air is wholesome, serene, and temperate. Birds are ever warbling there, and the inhabitants are blessed with another sun and other stars. Their employments are various and congenial, Achilles fighting wild beasts, and the Trojan chiefs managing horses and exercising themselves in arms as of old.¹ Virgil's famous passage in the sixth book of his *Æneid* comes to mind, and Homer (*Od.* 24) tells how 'They came to the stream of the Ocean and the Leucadian Rock, and they went near the gates of the sun and the people of dreams; and they quickly came to the meadow of asphodel where dwell the souls, the images of the dead.' It must be remembered, however, that

¹ Cf. Lemprière, *Classical Dictionary*, etc.

these were poetic dreams, and that the actual thought of the people was sad when it contemplated the theme, reserving those fields for the favoured few, while the rest, in Hades, were but 'spent copies' of the earthly life.

EXPERIENCE.

All this, however, is but the scaffolding for a piece of religious work, describing a very distinct and recognizable plan of Christian experience. It is founded on Is 62⁴, 'Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Beulah: for the Lord delighteth in thee, and thy land shall be married.' Bunyan, accepting the traditional view of the Song of Solomon, transfers to this prophecy the full significance of the word Beulah (= married) referring it to the Church (or rather to the souls of individual believers) as the Bride of Christ, who here renews His marriage contract with His spouse.

Here we are deep in the Old Testament, and allegory yields to the abundance of quotation from Scripture. 'Be'ulah' means 'a land of Baal' in its original significance. It takes us back to the Semitic idea of the union of a god with his land, described under the figure of marriage, which gave place, in Israel, to the conception of the people as the Bride of Jehovah. (Cf. Principal G. A. Smith, *Twelve Prophets*, i. 242.) Yet these voluptuous Hebrew images of bridals, vineyards, and corn are not far removed from the literary progenitors of Bunyan's allegory. By their aid we have here communion with God linked with the romances of chivalry; and indeed the Hebrew language and spirit supplied to Puritanism the Romance of Faith. Men who had cast themselves finally off from that gay and bright world in which English Literature had dwelt for centuries, rekindled the extinguished light at the more ancient flame, and borrowed the colours of the more ancient poetry for their desolated world.

Spiritually interpreted, Beulah represents a time of clear spiritual vision and close communion with God, possible only to those who have attained to a high degree of sanctification. Spiritual vision is no longer a matter of glimpses breaking in upon the routine of anxious pilgrimage, but the habitual and effortless condition of the soul. This passage, significantly passed over without

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mention by Froude, in whose scheme of life it has apparently no place, is quoted by the late Professor A. B. Bruce in his *Parabolic Teaching* as an illustration of 'the full corn in the ear.' Mr. Scott Lidgett also quotes it in his *Spiritual Principle of the Atonement*: 'A "good fight of faith" is going on, and it is amid struggles that eternal life is laid hold of. But such expressions as "knowing," "abiding in," "having fellowship with" Christ, speak of attainment, of habitual insight, of consummated union, of closest intimacy. Here the believer has penetrated into realms of blessed life which are almost beyond the reach of the enemy.'

Such quotations naturally lead us to ask whether this is to be taken as a description of the normal old age of Christians. Probably it is so intended, and Dr. Kerr Bain's beautiful description of a day in 'our chequered climate' expresses the sense of the allegory: 'By sunset, the clear soft air is full of calm, and men come to their doorways, or pause on their road homewards, to look at the spectacle of the sun's going down,—so glowing it is with unearthly colours, so superbly mantled in the very clouds that threatened to quench it; and, as they look, the glory shifts and fades, and the far stars come forth to sparkle their peacefulness upon the cloudless night. It is a natural parable of the Christian's way. He goes on amid vicissitudes of sky, though the sun is up; but without fail, the sky gets golden ere the night is in, and the night itself is a sparkling universe of peace.' Browning, in his 'Rabbi ben Ezra,' accepts a similar view of growing old:

Grow old along with me,
The best is yet to be,
The last of life, for which the first was made. . . .
And I shall thereupon
Take rest ere I be gone
Once more on my adventure brave and new.

Many such lines occur to the memory of every reader.

Payson writes, 'When I formerly read Bunyan's description of the land of Beulah, where the sun shines and the birds sing day and night, I used to doubt whether there was such a place; but now my own experience has convinced me of it, and it infinitely transcends all my previous conceptions.' 'Were I to adopt the figurative language of Bunyan, I might date this letter from the land Beulah, of which I have been for some weeks a

happy inhabitant.' Such an ending was awaiting John Bunyan himself, before he lay down to rest in that noisy sleeping-place of his in Bunhill Fields.

Yet this is no rule without exception. Some lives of eminent piety and distinguished service fall upon bitterness towards their close. Physical conditions, and especially those connected with brain and nervous system, and wholly outwith the domain of either moral or spiritual responsibility, have to be reckoned with. The borderland between mind and body is a region of subtle forces which defy the analysis of either the biologist or the psychologist, and conclusions as to the religious condition based on the play of these forces are in the last degree precarious. Dr. Guthrie tells of a dying woman who missed all sense of the presence of Him whom she had served with exceptional faithfulness and enjoyment, that when questioned as to her state she replied, 'If God please to put His child to bed in the dark, His will be done.' Nothing could be better than that saying. In it we see the victory of faith over feeling, of reason over mood. Moods are but the weather of the soul, after all; and those who know whom they have believed and can steer a steady course through varying weathers to the haven, are the true victors in the lifelong fight of faith.

There are exceptions also of another kind. Beulah may be reached early in the pilgrimage, and there is many

A happy soul that all the way
To heaven hath a summer's day.

These gracious and sunny spirits are endowed with such a wealth of appreciation, such a capacity for delight, that they pass through the trials of life immune alike from misery and from temptation. It is of them that Wordsworth sings in his 'Ode to Duty':

Glad Hearts! without reproach or blot;
Who do thy work, and know it not.

These are they of whom the familiar lines are true:

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their souls some holy strain repeat.

Beulah has been admitted to be the normal condition of travellers nearing the end of their journey. Yet there are elements in all such conditions that are abnormal in the sense of being more or less unhealthy. Bunyan admits this, though unconsciously. Both his pilgrims fall sick with desire here, and indeed this state of mind tends towards morbidness. We have felt it in such hymns as 'Oh Paradise! oh Paradise!' and in others more popular, where the sentimental longing for death is even more morbid. Even in the beautiful poetry of Christina Rossetti there is a good deal of this sickly strain. In all cases it is questionable, and its indulgence is dangerous to the hardihood required for worthy pilgrimage.

The same holds true of the descriptions of the vineyards, whose lusciousness is in danger of becoming merely voluptuous. The vineyards tend to sleep, and the men talk more in their sleep than formerly. The familiar test of a poet, 'What kind of dreams has he?' reminds us of the high spiritual meaning that is here intended. The talk of sleepers is elsewhere mentioned by Bunyan. In *The Holy War* he writes: 'So taken were the townsmen now with their Prince that they would sing of Him in their sleep.' In Bunyan there was a rare combination of passionate spiritual voluptuousness with the sense of duty and wakeful practical sense. It is to be remembered, however, that his was a nature big enough for such combinations, far bigger than most of us can boast; and Part III., coarser as usual than the original which it copies, makes the pilgrims here become inebriated with the wines—an accident sufficiently common to justify this warning. Bunyan guards the danger by once again introducing the Church and her ministers under the similitude of the gardeners. Here we see them dispensing the finest spiritual dainties, and dealing with the most extreme spiritual conditions—a task which calls out their highest and most delicate qualities, moral and spiritual.

Once more, the excess of light is almost blinding. They are drunk with the sun, as, along other lines, such poets as Shelley and Francis Thomson are. Part III. ingeniously but incongruously counteracts this excessive light by making the shadow of the Celestial City reach to the land of Beulah. Bunyan supplies his pilgrims with an instrument, presumably some sort of 'dark glass,' to mitigate the brightness. There is a measure of spiritual

light beyond which human nature is incapable of bearing the glory on this side of death. Unhappily the need of any such instrument as this is rare, yet in highly spiritual natures the experience occurs, and men cry out for a less intolerable brightness:

A veil 'twixt us and Thee, dread Lord,
A veil 'twixt us and Thee,
Lest we should hear too clear, too clear,
And unto madness see.

Ecstasy must give place to lowlier and less brilliant ways of faith; for here we see through a glass darkly—and it is well that we should thus see, though it is well also—unspeakably well—with those to whom are granted such glimpses of the intolerable light in which they shall yet dwell as may assure their faith with the foretaste of that life to which they journey. The whole passage has a most interesting and exquisite parallel in the later part of the wonderful anonymous poem of the fourteenth century, 'Pearl,' whose descriptions of the City seen across the River of Death are matchless for their splendour and jewel-like descriptions of colour and of light.

The last touch of description is perhaps the finest of all. Angels visit them in the land of Beulah. We are familiar with the traditions of angel visitants to young children and to the dying. Maeterlinck's *Les Avertis* gives a wonderful sense of the veil growing thin for the dying till it has become transparent, and the limits between the two worlds indistinct. But here we have the angels of old age. The naturalness is maintained, in spite of the supernatural. Old age, here as everywhere, delights in reminiscence, and the pilgrims talk with their angel visitors over the adventures of the way. No one who has been fortunate enough to enjoy the confidence and the love of an aged and saintly friend will miss the meaning of these angels of old age. We have seen their light and almost heard their voices as we have looked upon beloved forms wasted with the years yet radiant and wise beyond earthly wisdom, solitary and yet enjoying some secret and heartening fellowship that leaves us wistful and lonely amid the crowded years of younger life.

The two remaining difficulties of which the angels tell them have been the subject of much speculation. Surely the meaning is not so obscure. What else can these difficulties be but the river and the heights beyond? For death of itself

cannot complete a mortal's preparation for immortality. Presbyterian theology asserts that 'the souls of believers are at their death made perfect in holiness, and do immediately pass into glory.' Romanists view the dead painfully ascending the long hill of purgatory ere Paradise is won. How John Bunyan views the matter we shall soon discover.

But one memorable last word is spoken by the angels before we come to the River. The pilgrims ask for the company of their heavenly friends, and it is not denied them. Yet they say, 'You must obtain it by your own faith.' This is the rule all along the journey. 'The race is won by one and one, and never by two and two.' Companions, ministers of grace, may do much for us all, whether they be human or divine. But all the great events of the Christian life are solitary. In that very striking record of the Jerry Macaulay Mission in

New York, published under the title *Down in Water Street*, we have case after case of reformed drunkards at the penitent form asking their friends to pray for them, and the wise reply is always, 'You must pray for yourself.' And, as thus we enter the Kingdom alone, in a transaction between the individual soul and God, so at the last must we enter heaven.

So they went on. Part III. says that they ran for their lives, but we do not believe it. All that is past now, and there has been much of it. Now is the time for the stately walk of tried and confident souls, along the last steps of their journey. They have mounted up with wings as eagles in their youth; they have run and not been weary in the strength of their vigorous manhood; now, by the grace of God, their aged steps shall walk and not faint—the crowning achievement of all true pilgrimage.

In the Study.

Prayer.

The Opening Words of the Invocation.

God.
O God—*Roman Breviary, Gelasian Sacramentary.*
Jehovah our God—*Spurgeon.*
O God, our God, our Fortress and our Deliverer—*Spurgeon.*
Blessed God—*Doddridge.*
O Thou Blessed God—*Spurgeon.*
Eternal God—*Rowland Williams, Martineau.*
O God, eternal and ever-blessed—*Berry.*
O Thou loving and eternal God—*Fairbairn.*
O Thou most holy and ever-loving God—*Collyer.*
O God, ever blessed and holy—*Martineau.*
Adorable God—*How.*

God Gracious and Merciful.

Most gracious God—*Dow.*
Most gracious God and Father—*Calvin.*
O God gracious and merciful—*C. G. Rossetti.*
O most merciful and gracious God—*Jer. Taylor.*
O merciful God—*Lady Jane Grey, Johnson.*
O most merciful God—*à Kempis.*
O Thou gracious, gentle and condescending God—*Arndt.*
O Thou forgiving God—*Robertson Nicoll.*

God Great and Glorious.

Great God—*Spurgeon.*
O great and lofty God—*Tersteegen.*
O most glorious God—*Jeremy Taylor.*
Eternal and most glorious God—*Donne.*
Most great and glorious God—*How.*
O Thou wonderful and mighty God—*St. Augustine.*

God of Goodness.

O Good God—*Liturgy of St. Mark.*
O Good God, lover of men—*Liturgy of St. Mark.*
O God of surpassing goodness—*Sarum Breviary.*
O God of love—*Coptic Liturgy of St. Cyril.*
O thou God of peace—*Albrecht.*
O God, our everlasting Refuge—*Martineau.*

Lord.

Lord—*Arndt, Leighton, Rowland Williams, Pusey, R. L. Stevenson.*
O Lord—*Sarum Breviary, T. Arnold, Andrew Murray.*
O Lord God—*à Kempis.*
O Lord God, King of Heaven and Earth—*Roman Breviary.*
Most Holy Lord—*Morris Stewart.*

O Lord our God—*St. Augustine, St. Basil.*
 Blessed Lord—*Alford.*
 O Blessed Lord—*St. Anselm, Skinner.*
 Most Blessed Lord—*C. Hall.*
 O faithful Lord—*C. G. Rossetti.*
 Dear Lord—*Pusey.*
 O dearest Lord—*Maria Hare.*
 Most loving Lord—*Pusey.*
 O most loving Lord—*à Kempis.*
 O Thou most sweet and loving Lord—*à Kempis.*
 O Lord of life and Lord of love—*Dawson.*
 O Lord, our Helper and our Home—*Maclaren.*

Almighty God.

Almighty God—*St. Chrysostom, Dawson.*
 O Almighty God—*Roman Breviary.*
 Lord Almighty, God of our fathers—*Liturgy of St. James.*
 Almighty and Eternal God—*Bunsen.*
 Almighty and Everlasting God—*Gothic Missal.*
 Holy Lord, Father Almighty, everlasting God—*Gelasian Sacramentary.*
 Almighty and Merciful God—*Alcuin.*
 Almighty and most Merciful God—*Dawson.*
 O Glorious and almighty God—*Sarum Breviary.*
 God the almighty, the true, and incomparable—*Liturgy of St. Clement.*
 Almighty God, our Heavenly Father—*Johnson.*
 Almighty God, Father of Mercies—*Jeremy Taylor.*
 Almighty God, our Light in darkness, our Strength in weakness, our Hope in sinfulness, and our Eternal Home—*Dawson.*

Father.

O Father—*Reinhard, Mary Carpenter, Pusey.*
 Our Father—*Beecher, Ellis.*
 O Heavenly Father—*Thomas Becon.*
 O God, our Heavenly Father—*Tersteegen.*
 O Lord, our Heavenly Father—*Gelasian Sacramentary.*
 Thou eternal Father—*Beecher.*
 Heavenly and Eternal Father—*Tschokke.*
 O most loving Father—*Bright.*
 Almighty and most loving Father—*Maclaren.*
 O Thou loving and tender Father—*Arndt.*
 Father of eternal love—*Greenhough.*
 Holy Father—*Foote.*
 Great and Holy Father—*Greenhough.*
 O Father of mercies—*Patrick.*

Father of mercies and Giver of all good—*Greenhough.*
 Almighty and most merciful Father—*Aquinas, Johnson.*
 O most mighty God and merciful Father—*Boyd Carpenter.*
 O Lord God, almighty Disposer of all things—*Johnson.*
 O merciful Lord God, Heavenly Father—*Henry VIII's Primer.*
 Gracious Father—*Wilson.*
 O Gracious Father—*Arnold.*
 O Lord, our gracious Father—*Maclaren.*
 Most merciful and gracious Father—*Jeremy Taylor.*
 Our kind and gracious Father—*Greenhough.*
 Loving Father—*Odom.*
 O most dear and tender Father, our Defender and Nourisher—*Henry VIII's Primer.*
 O God, Creator, King, Father—*Odom.*
 O God, our one Father, our one Teacher, our one Master, our God—*Monod.*

Other Approaches.

O Thou good omnipotent—*St. Augustine.*
 O Thou great unseen Power—*Bartram.*
 Infinite and Holy One—*Foote.*
 O Eternal Purity—*Jeremy Taylor.*
 O Thou Eternal Truth and Goodness—*St. Augustine.*
 O Searcher of hearts—*Martineau.*
 O Thou who knowest our hearts—*Bercier.*
 All-seeing Light and eternal Life of all things—*Sidney.*
 O Thou ever blessed Fountain of life—*Doddridge.*
 O Source of life and strength—*Martineau.*
 O Thou that art the Light of men, and the Fountain of life unending—*Maclean Watt.*
 Thou Light and Desire of all nations—*Moravian Litany.*
 O Thou Hope of all the ends of the earth—*Rowland Williams.*
 O Thou full of compassion—*St. Augustine.*
 O Shepherd of the sheep—*Dawson.*
 O Lover of men—*Andrewes.*
 O Thou Holy Lover of Souls—*à Kempis.*

The Approach to Christ.

O God the Father of our Saviour Jesus Christ—*Liturgy of St. James.*

God of Israel, God of Jesus Christ, our God for ever and ever—*Spurgeon*.

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace—*Common Prayer*.

O Thou who broughtest again from the dead our Lord Jesus Christ, that great Shepherd of the sheep—*Blaikie*.

Christ.

O Jesus—*Beecher, Boyd Carpenter*.

O Lord Jesus Christ, the King of Glory—*Bickersteth*.

O divine Saviour—*Beecher*.

O Saviour Jesus—*Beecher*.

Blessed Saviour—*Robertson Nicoll*.

Blessed Saviour of men—*Robertson Nicoll*.

O Lord Jesus Christ, the Chief Shepherd and Bishop of our Souls—*Gregg*.

O Thou scourged, forsaken and crucified Christ—*Boyd Carpenter*.

The Holy Spirit.

O Holy Spirit, love of God—*St. Augustine*.

Almighty and Holy Spirit—*Melancthon*.

O Thou Divine Spirit—*Matheson*.

O Spirit of Love—*Stark*.

O Loving Spirit—*Boyd Carpenter*.

Virginibus Puerisque.

‘Sand is weighty’ (Pr 27³).

BY THE REV. JAMES RUTHERFORD, B.D.,
EDINBURGH.

You expect the wise man to say ‘Sand is light,’ but no—‘Sand is weighty.’ What is lighter than a grain of sand? What is heavier than a bagful or a barrowful? You can hardly lift it. As the grains fall one by one, how easily they can be blown away! As they run through your fingers, how fine and small and light! But let them gather and gather, and they bury temples and towns out of sight. Sand is light and little, but an accumulation of light little things may be overwhelmingly ponderous. ‘Sand is weighty.’

When a man goes up in a balloon, he has to take with him a good deal of ballast: and he takes it in the shape of sand—bags of sand. Why does he take sand? Why does he not take it in great stones, like the ballast you sometimes see in the

bottom of a boat? I suppose it is for this reason—because sand is so heavy when you put it together, and so light when you scatter it. When the man in the balloon wants to come down, he opens the valve and lets out gas; and when he wants to go up, he throws out ballast. If he were to throw out big stones, it might be rather dangerous; but when he pours out sand, it scatters into grains so light that it could hurt nobody. A shower of sand is very different from a shower of stones. So light when you scatter it—so heavy when you put it together.

Or think of drops of water. How light and little the raindrops, the drizzle! But gather the drops into a great flood, and how it sweeps everything before it! Or into the waves of the sea, and how they toss great iron ships like toys!

Or the snowflakes. Light as feathers, as thistle-down. How frail and delicate the little downy woolly things! They are so light that it seems sometimes as if they could hardly fall. They float and flutter about like butterflies. But let them come one after another, let them pile themselves up: and what happens? The telegraph wires are broken, great branches of trees come crashing to the ground, they cannot carry the weight of the snowflakes; and in the streets what labour to clear it away! And when it falls in the avalanche, what desolation! and all from those feathery flakes of snow so light that you scarcely feel their touch.

Grains of sand—drops of water—flakes of snow. Remember that things that are light and little when you take them one by one, are great and heavy when you put them together. ‘Sand is weighty.’

The same is true of little faults and sins. They look little when you take them one by one. The little sin says, ‘Oh, never mind me; don’t look at me; don’t be afraid of me; I am such a little one, what harm can I do?’ A little lie—a little theft—a little disobedience—a little temper—a little selfishness. All little, maybe; but let them come like the snowflakes, growing, gathering, and they work fearful ruin—those little faults and sins.

But let us thank God that the other side is also true. Little things that are good may grow and gather and become great. Little deeds of kindness, little deeds of love, as well as little deeds of selfishness. Good habits are formed just as bad habits may be formed, by a great multitude of little things; and life may be blessed as life may

be spoilt by little things. It depends whether the little things are good or bad.

In the Evening.

'IN the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good' (Ec 11⁶). Is there a word too many in this verse? Should the 'not' be omitted from the second clause? 'In the morning sow thy seed, and in the evening withhold thine hand.' The time of rest is come. Man goeth forth unto his work and to his labour until the evening. When the evening comes, he returns home to rest.

Sometimes it makes a difference when a 'not' is omitted. There is a Bible which goes by the name of the 'Wicked Bible.' The printer of it left out the 'not' from one of the Commandments. And he was heavily fined for his mistake. If he could have sold his copies at the price since given for them he would have recovered the fine. But it cost him something to leave out the 'not.' Can we leave it out here?

No, we cannot. The point is in it. 'In the morning sow thy seed'—certainly, every one sows his seed in the morning. It may be good seed or bad. It may be carelessly sown or most carefully, and even with tears. It may be wild oats, for a lean and bitter harvest. But every one sows his seed in the morning, because every one knows that the harvest is sure; and, for that matter, that 'whatsoever a man soweth that shall he also reap.'

The Preacher then, and the preacher now, has merely to mention that. He does not need to urge it. What he needs to urge is that the hand shall not be withheld when evening comes. For it is easy to believe that harvest is sure, and that the seed must be sown in the morning to secure it. The difficulty arises when seeds go wrong. Perhaps many seeds go wrong. Much of the harvest may seem to have been lost. In the evening, when the harvest time comes, and the harvest ought to come with it, then it is that the hand must not be withheld; and the preacher must earnestly urge it.

There is a sermon on the subject in a volume entitled, *Jesus in the Cornfield*. The sermon is by Principal Griffith-Jones of Bradford. And this is the line of exposition. The harvest is sure. 'The word that goeth forth out of my mouth, it

shall not return unto me void.' Therefore in the morning sow thy seed. But each particular grain of corn sown is not sure. 'Thou knowest not which shall prosper, whether this or that.' And therefore also 'in the evening withhold not thy hand.'

Principal Griffith-Jones supposes that the husbandman has taken a corn-seed into his hand. He speaks to it. 'I send thee into the soil,' he says, 'in the hope that thou wilt germinate and come to the full ear and bear thy thirty-fold or more. But I cannot tell. The soil may be shallow or barren; insects may devour thee; the careless foot may crush thee; frost may kill thee; storms at the last may lay thee low.' The harvest time will come and with it the harvest, according to promise, but whether this seed or that will bear fruit the husbandman does not know.

It is so also in the Kingdom. We know that it is the Father's good pleasure to give us the Kingdom, and, resting on His promise, in the morning we sow our seed. But when the evening comes and we see that of so many seeds sown so few have borne fruit, we are ready to lose heart. How many of our Sunday scholars of ten years ago are sincere Christians now? Has every one of our own children responded to the prayers and endeavours we used for them, and the discipline which in our wisdom and our love we exercised over them?

But there is also a personal use of the text. It will be found in a sermon by Dr. Ambrose Shepherd in the *British Congregationalist* for the 24th of February.

'In the evening withhold not thine hand.' There are those who, after making good use of the morning of life, lose all the fruit of their toil by indulgence in the evening of it. The life we live in the flesh is a warfare from which there is no discharge. As the evening approached, St. Paul still kept under his body and brought it into subjection. But there are other men who, after strenuous years, pass into an evening of relaxation and live a pitiable death in life. The right which they claim to indulge themselves on the score of their years, may be a right which wrongs all that has gone before.

And yet worse is the indulgence which, after sowing in the morning the seed of service for others, retires to an evening of depression and cynicism. 'There was a period of my life,' said an old man to me lately, 'when I gave time,

money, and, from want of a better word, I may say soul, to further political and social reform. But it amounted to nothing.' And such testimony as this gets itself accepted as the ripest product of experience. 'A man,' says Dr. Shepherd, 'had better die at forty or fifty of the lusts of the flesh than live to be hale and hearty at seventy, only to express himself in moral negatives, and voice his faithless findings on the possibilities of the race of which he forms a part.'

REST AWHILE.

OH, rest awhile, but only for awhile;

Life's business presses, and the time is short:
Ease may the weary of reward beguile;

Let not the workman lose what he has wrought.

Rest for a while, if only for a while;

The strong birds tire, and gladly seek their nest:

With quiet heart enjoy heaven's quiet smile:

What strength has he who never takes his rest?

Rest for a while, though 'tis but for a while;

Home flies the bee, then soon re-quits the hive:

Rest on thy staff, walk then another mile;

Soon will the long, the final rest arrive.

Oh, rest awhile, for rest is self-return;

Leave the loud world, and visit thine own breast:

The meaning of thy labours thou wilt learn,

When thus at peace, with Jesus for thy guest.

THOMAS TOKE LYNCH.

Recent Oriental Archaeology.

BY THE REV. A. H. SAYCE, D.D., LL.D., D.LITT., PROFESSOR OF ASSYRIOLOGY, OXFORD.

THE HONOURABLE MRS. GORDON has just published a charming book which is not only of interest to the Orientalist and student of religion, but will also be a mine of quotations for the sermon-writer.¹ It has been printed in Japan, and has been brought out with all the artistic daintiness of the Japanese. The photographs and coloured illustrations are the work of Japanese artists, and reproduce Japanese scenery and buildings, as well as pictures, bronzes, and other works of art. The number of misprints is astonishingly small, especially when the profusion of references and proper names scattered throughout the text is considered, and has made me wonder whether a Japanese book printed in this country would have fared equally well.

Mrs. Gordon has been assisted by Professor Takakusu and other Japanese scholars, and she has gone for her facts and parallels to the later and most authoritative books on the religions of the ancient East. Her own studies have been devoted more particularly to the religion of the Babylonians, and she displays a wide acquaintance with the literature of the subject. The title of the book defines its character: in the words of St. Paul, God 'left not himself without a witness,'

and the revelation of Christ was but the fulfilment of beliefs and hopes that had existed among mankind long before. The light shined in the darkness of Oriental heathenism, even though the darkness comprehended it not. The way was prepared for Christianity long before its historical appearance; Christian doctrine is the historical realization of beliefs and practices that were already in the world in 'the vanished ages' of the past.

The book is divided into five chapters, and begins fitly with an account of the Nestorian monument erected at Singanfu in China in 781, and accidentally discovered in 1625. The monument is one of the most interesting and valuable records of Oriental Christianity, and Mrs. Gordon is doubtless right in tracing to the influence of the Nestorian missionaries certain resemblances between Chinese and Japanese religious belief and custom on the one side, and those of Christianity on the other. That Buddhism was affected by Christianity has long been recognized, while it is beginning to be admitted that Christian doctrine itself, as moulded in the schools of Alexandria, may have been influenced by Buddhistic teaching.

In the second chapter, 'The Gazelle of Eridu,' Mrs. Gordon sees in the Sumerian Culture-god a dim anticipation of the Messiah. The parallels

¹ *Messiah, the Ancestral Hope of the Ages.* By E. A. Gordon. Tokyo: Keiseisha, 1910.

to the cult of Ea which she brings forward from the Far East will be of interest to Professor Hommel. To myself the third chapter, 'Four Great Khans,' however, has been the most suggestive. In the next chapter a photograph is given of two stone rams discovered by the authoress, which have been found in the north of Korea, where carved crosses have also been disinterred. As works of art the rams are very remarkable, and are Western rather than Eastern in character. In connexion with them Mrs. Gordon refers to the stone rams which lined the approaches to the temples of Ethiopia, and typified the ram-headed Amon, the supreme god of the official Ethiopian cult, and she goes on to make the attractive suggestion that the readiness with which the eunuch of Queen Candace listened to the teaching of Philip was due to his being puzzled at the moment by a passage of Isaiah. This was the one in which the Messiah is likened to a sheep and a lamb, and the eunuch's question: 'Of whom speaketh the prophet this? of himself, or of some other man?' may have had a reference to that symbol of Amon with which he must have been familiar. Was Amon, after all, divine according to the Jewish sacred books themselves?

One of the most interesting passages in Mrs. Gordon's volume is that in which she describes the great sacrificial ceremony celebrated at the winter solstice by the Emperor of China before the Altar of Heaven, when the holocaust of a spotless heifer is offered on behalf of the nation. Wine is twice presented by the celebrant, and at the second offering, after a short hymn, a single voice is heard on the upper terrace of the altar chanting the words: 'Give the Cup of Blessing: and the Meat of Blessing.' The chalice and paten are then handed to the emperor, who receives them after a ninefold prostration. The ceremony seems to go back to a remote antiquity, but it is impossible not to be struck by its resemblance to the celebration of the Eucharist. As I have pointed out elsewhere, a similar ceremony is evidenced by the Hittite monuments of Asia Minor and Northern Syria, where the worshipper entered into communion with his God by partaking with him at a common table of the consecrated bread and wine.

(Philadelphia, 1909), which is filled with new suggestions and points of view. Its main purpose is to vindicate the claims of the Amorites to a leading share in the origin of the early civilization of Western Asia. Where other scholars have found Babylonian influence, he would see Amorite influence; in fact, instead of deriving the culture of the Amorites from Semitic Babylonia, he wishes to invert the process and derive Babylonian culture from the Amorites.

Recent discoveries have made it clear that the Amorites once played an important part in the history of the ancient East. They gave Babylonia the dynasty to which Khammu-rabi belonged, and their chief city Harran seems to have been an early centre of trade. There is no question that Professor Clay is right in claiming for them a leading place in the history of Western Asia in the Abrahamic age. But his championship of their rights has led him much too far, and his attempt to transmute Babylonian into Amorite culture is of the nature of a paradox. Most of his arguments in disproof of the Babylonian background of the earlier chapters of Genesis will not stand examination. The extravagances of 'Panbabylonismus' are not to be met by invoking another Frankenstein in the shape of 'Panamoritismus.' In archæology, as in other things, a sane common sense is our best guide.

Professor Clay, however, has shown that the Amorite element cannot be neglected in future researches into the early beliefs and civilization of the nearer East. The Amorites lent a good deal to Semitic Babylonia, notably the name and worship of Hadad, 'the Amorite god,' and the culture and literature of the Babylonians passed to the Israelites through an Amorite medium. But in this respect the Amorites only did what the Hittites and Mitannians did also; the first High Priests of Assyria were Mitannians, and if Hadad was an Amorite god, his wife Sala was a Mitannian goddess, while Böhl in his *Sprache der Amarna-briefe* has lately pointed out how strongly the language of the Canaanite letters in the Tel el-Amarna correspondence has been influenced by Hittite.

Towards the end of his book Professor Clay has inadvertently coupled me with Professor Delitzsch in maintaining that we have the name of the national God of Israel in such personal names as Ya'-wi-ilu and Ya-wi-ilu. What I pointed out years

Professor Clay has written an interesting volume on *Amurru, the Home of the Northern Semites*

ago in THE EXPOSITORY TIMES, for the first time, was that the divine name is contained in Yaum-ilu, the Joel of later Hebrew literature. I have never ventured to follow Hommel and Delitzsch in seeing it also in Ya'-wi-ilu and Ya-wi-ilu, since a different explanation of the latter is possible. Now, however, that the name of the god Yawum in place of Uras (1B) has been found by Dr. Johns on a tablet of the age of Chedor-laomer, and by Professor Delitzsch on a tablet dated in the reign of Sumu-abi, hesitation seems to be superfluous. At the same time, there is a linguistic difficulty. Yawum naturally becomes Yaum, but how can Yah-wum pass into Yawum, unless, as in the name of Abraham, it is—as was first proved by Professor Hommel—a merely graphic representative of a vowel? In any case, that Yawum should be identified with Uras is interesting, since the wife of Uras was NIN-IB, and we learn from the Tel el-Amarna tablets that Bit-Nin-ib, 'the temple of Nin-ib,' was the name of a town in the immediate neighbourhood of Jerusalem. It must be remem-

bered, moreover, that Yahweh by the side of Yaum or Ya'wi (Yahwi) has the feminine suffix, like Ashtoreth by the side of Istar or Ashtar.

I will conclude with a passage from Professor Clay's book with which every archæologist will agree: 'The inscriptions and archæological finds of cotemporaneous peoples have corroborated in a remarkable manner the early history in the Old Testament of the nations of antiquity, while at the same time they have restored the historical background and an atmosphere for the patriarchal period, so that even a scientist can feel that the old Book has preserved not only trustworthy traditions to be used in the reconstruction of the history of that period, but also the knowledge of veritable personages in the patriarchs. Nothing has been produced to show that they are not historical; and, on the other hand, every increase of knowledge, gained by the spade or by the skill of the decipherer, helps to dissolve the conclusions of those who have relegated the patriarchs to the region of myth.'

Recent Foreign Theology.

Parody in Jewish Literature.¹

IN this volume we have a remarkable illustration of the loving devotion with which modern Jewish scholars are applying themselves even to the remotest byways of their literature. The subject of parody might seem altogether unworthy of a serious student's attention, and least of all to be associated with pious Hebrew scholarship. Yet out of such unpromising material Dr. Davidson has produced a work of really absorbing interest, lit up by many illuminating side-glances into the less understood aspects of the complex Jewish character.

A few faint traces of playful parody are to be met with even in the Talmud (pp. 2 f.). But not till we reach the dawn of the Golden Age of neo-Jewish literature, in the twelfth Christian century, does it begin to play a part of real importance

(pp. 3 ff.). From this epoch we are guided by Dr. Davidson, through many generations, and over many lands, which the 'eternal Jew' has crossed in his wanderings, being entertained on the way by the choicest specimens of parody in many different forms, down to our own age, with its extraordinary output of such literature, touching on practically every phase of Jewish thought and life. Nothing is more striking in this survey than the fundamental gravity of the Jewish mind, even in its lighter moods. Jewish parody is rarely flippant. As Dr. Davidson says, 'It did not spring from the desire to disparage, but rather the wish to emulate,' the great originals (p. xviii). Thus in its way parody also bears witness to the Jew's reverence for the law and the teaching. As late as the middle of the eighteenth century Dr. Davidson can point to no single instance of ridicule of the sacred texts. And while in more modern times examples are found of drinking songs moulded after the ancient liturgies, or even the Psalms, and sarcastic descriptions of the scholar's pedantries, or the American business

¹ *Parody in Jewish Literature*, by Israel Davidson, Ph.D., of the Jewish Theological Seminary, in the *Columbia University Oriental Studies*, vol. ii. New York: Columbia Univ. Press; and Leipzig: Otto Harrassowitz.

man's pursuit of wealth, couched in the style of Genesis or the Decalogue, the prevailing object of the parodist is to expose untruth, pretence, bombast, and hypocrisy. Only in the mouth of extreme socialists does parody lend itself to profanity (pp. 79 ff.).

A valuable second part, consisting of a series of studies of texts and editions of the classical parodies of the Middle Ages, careful reproductions of unprinted parodies of ancient liturgies, etc., and an exhaustive bibliography of recent parodical literature, completes a work of amazing erudition and genuine interest.

A. R. GORDON.

Montreal.

Philosophy and Ethics.

1. Certainly the most interesting and perhaps the most important thing to be mentioned in the present survey is the issue of an 'Internationale Zeitschrift für Philosophie der Kultur,' with the title of *Logos* (Tübingen: J. C. B. Mohr, M.9 yearly; London: Williams & Norgate). The editor is Dr. Georg Mehlis, and the staff of consulting editors includes, Eucken, Gierke, Meinecke, Troeltsch, and Windelband. The hope of its promoters is to make *Logos* thoroughly international by securing an editor, and perhaps also consulting editors, in every country. They have already found their Russian staff, and have issued a Russian edition. They have also obtained the promise of co-operation from Bergson and Boutroux in France, Croce in Italy, and Münsterberg in America. The first number contains the following articles: 'Vom Begriff der Philosophie,' by H. Rickert; 'Wissenschaft und Philosophie,' by E. Boutroux; 'Zur Metaphysik des Todes,' by G. Simmel; 'Ueber die sogenannten Wert Urteile,' by B. Croce; 'Grammatik und Sprachgeschichte,' by K. Vossler; 'Ueber das Verhältnis der bildenden Künste zur Natur,' by L. Ziegler; 'Henri Bergson,' by R. Kroner. Besides these articles there are a few pages of book reviews. The magazine is attractive in appearance.

2. Messrs. Mohr of Tübingen have also published *Theologie und Philosophie: Eine Untersuchung über das Verhältnis der theoretischen Philosophie zum Grundproblem der Theologie*, by Friedrich (M.5); and *Der Begriff der Seele und die Unsterblichkeit bei W. Wundt*, an excellent estimate by G. Heinzelmann (M. 2).

Both volumes may be had in London from Messrs. Williams & Norgate.

3. Messrs. Deichert of Leipzig have issued the third part of Professor W. Walther's *Die christliche Sittlichkeit nach Luther* (M.2.80).

4. Dr. Hans Weichelt of Marburg has written a commentary on the text of Nietzsche's *Also Sprach Zarathustra*, to which he has added an elaborate explanation of the more difficult passages. Mr. Sturt's book on the *Idea of a Free Church* is an uneasy warning that Nietzsche is not to be neglected even in this country. Weichelt's book is particularly strong in exhibiting the sources of Nietzsche's teaching. The author has held the balance between praise and blame with surprising success, his aim being to promote a thorough understanding of Nietzsche. The volume is published in Leipzig (Verlag der Dürsch'schen Buchhandlung. M.5).

History of Religion.

1. Messrs. Lecoq of Paris have added to their 'Études palestiniennes et orientales,' a volume entitled *La Religion Assyro-Babylonienne* (Fr.3.50), of which the author is Fr. Paul Dhorme. This is the series, it will be remembered, in which Fr. Vincent's *Canaan* appeared. The present volume is worth its place beside that much esteemed book.

2. Dr. Alfred Jeremias of Leipzig has issued a second and enlarged edition of *Das Alter der babylonischen Astronomie*. It contains fifteen astronomical figures (Hinrichs. M.1.60).

3. Professor Hilprecht has published through the Hinrichs'sche Buchhandlung his own account of his recent 'find' on the Babylonian deluge. The title is *Der neue Fund zur Sintflutgeschichte aus der Tempelbibliothek von Nippur* (M.2).

4. A valuable monogram on Adoption has been published by Professor Dr. Julius Jolly of Würzburg—*Die Adoption in Indien* (Würzburg: H. Stürtz).

Historical and Dogmatic Theology.

1. The 'Bibliothèque de Théologie Historique,' published under the direction of the Professors of Theology in the Institut Catholique of Paris, which already contains several important volumes of historical theology, has now been lifted quite out

of the ordinary by a volume entitled *Les Origines du Dogme de la Trinité*, written by Professor Lebreton (Paris: Beauchesne & C^{ie}. Fr.8). The volume is divided into three parts, the first part being called 'Le milieu hellénique,' the second, 'La préparation juive,' and the third, 'La révélation chrétienne.' Under each of these divisions its special subject is treated with minuteness and method. Thus the second part is subdivided into (1) the Old Testament, (2) Palestinian Judaism, (3) Alexandrine Judaism; and Palestinian Judaism, for example, is again subdivided into sections under the titles of God, the Spirit, Wisdom, the Word, the Shekinah. The treatment of the subject from first to last is thorough and scientific. The author is evidently intimately acquainted with the literature of it, both ancient and modern, and in every language, the English works having quite their fair share of attention. Not only is it a work which the student of the subject must possess; more than that, it will save him the necessity of possessing many other works.

2. Professor Dr. Erich Schaeder of Kiel has done good service in publishing a survey of the theology which makes God its centre. His title is *Theozentrische Theologie* (Leipzig: Deichert. M.4). Starting with Schleiermacher, he deals with Seeberg, Grützmacher, Ihmels, Ritschl, Herrmann, both the Kaftans and Häring. This is the first volume, and is historical.

3. Messrs. Deichert have also published *Probleme und Aufgaben der gegenwärtigen systematischen Theologie*, by Lic. Dr. A. W. Hunzinger of Leipzig (M.3.60). Also *System theologischer Erkenntnislehre*, by Lic. K. Dunkmann of Wittenberg (M.3.50); and the third volume of Professor Grützmacher's *Studien zur systematischen Theologie*, containing 'Eigenart und Probleme der positiven Theologie' (M.2.60).

4. The same publishers issue the 'Quellschriften zur Geschichte des Protestantismus,' edited by Joh. Kunze and C. Stange. To this series they have added *De Libero Arbitrio ΔΙΑΤΡΙΒΗ Sive Collatio per Desiderium Erasmus Roterodamum*, edited by Professor Joh. von Walter of Breslau (M.2.80).

5. While Professor Sir William Ramsay is writing in THE EXPOSITORY TIMES on the authorities for the institution of the Eucharist, its readers will be attracted by a volume entitled *L'Eucharistie des Origines à Justin Martyr*, which has been written

by Maurice Goguel, one of the professors in the Faculté libre de Théologie protestante of Paris (Paris: Fischbacher). Unfortunately Professor Goguel is quite unaware that anything has been written on the subject in English. The only English thing to which we have seen a reference is Professor Percy Gardner's pamphlet on the Lord's Supper, although there is also a reference to a German translation of Hatch's Bampton Lectures. But that will not prevent English scholars from reading Professor Goguel.

6. A third edition has been issued of *La Foi Catholique*, by H. Lesêtre (Paris: Beauchesne & C^{ie}. Fr.3.50). The same publishers have issued *Les Modernistes*, by Fr. Maumus, a volume which treats the subject according to the different departments into which modernism introduces itself—such as the Modernists and the Church, the Modernists and the Divinity of Jesus Christ.

Various.

Messrs. Bloud & C^{ie} of Paris are the publishers of a series of small books under the title of 'Science et Religion: Études pour le Temps présent' (Fr. 0.60), to which they have added two volumes of the Lives of the Saints—*Vie de Sainte Radegonde*, and *La Vie de Saint Benoît d'Aniane*; also four volumes of 'Questions Théologiques,' namely, *La Foi*, by P. Charles; *Que devient l'Âme après la Mort?* adapted from the German of Mgr. W. Schneider, by Abbé G. Gazagnol; *Qu'est-ce que le Quétisme?* by J. Paquier; and *La Notion de Catholicité*, by A. de Poulpique. In the same series there is one volume of 'Questions Historiques'—*Le Schisme de Photius*, by J. Ruinaut; and two volumes under the title of 'Questions de Sociologie'—*L'Évangile et la Sociologie*, by Dr. Grasset, and *L'État Moderne et la Neutralité Scolaire*, by G. Fonsegrive.

Other volumes in the same series are—

Les Idées Morales de Madame de Staël, by Professor M. Souriau; *Le Pontifical*, by J. Baudot; *Comment il faut prier*, by Alice Martin; *La Correspondance d'Ausone et de Paulin de Nole*, by P. de Labriolle.

Then Messrs. Bloud have added to their series of 'Studies in Philosophy and Religious Criticism,' *La Philosophie Minérale*, by A. de Lapparent (Fr.3.50).

Contributions and Comments.

'The Muhammadan Corner.'

THE contribution on this subject in THE EXPOSITORY TIMES for September omits the striking mention and denunciation of such a corner in Pr 11²⁶, 'He that withholdeth corn, the people shall curse him: but blessing shall be upon the heart of him that selleth it'—see note on this verse in *Speaker's Commentary*.

J. MOORE LISTER.

Newcastle.

Heb. ii. 14.

ἰὲν τὸν τὸ κράτος ἔχοντα τοῦ θανάτου is to be rendered as in A.V. and R.V. by 'him that *had* the power of death,' to what does the past tense 'had' refer? Is it merely a general statement of Satan's power which was broken by our Lord's redemptive work? Or can it be interpreted of something much more specific? Westcott (*Hebrews*, p. 53) says 'the phrase may mean *that had* or *that hath*. In one sense the power is past, in another sense it continues.' Bruce, Rendall, and Edwards favour this view, but probably many will agree with Professor Peake ('Century Bible,' *Hebrews*, p. 109), that this general interpretation 'seems to weaken the language of its force,' though even Dr. Peake thinks the exact meaning is not clear. In a recent pamphlet, *The Gospel in Hades*, by R. W. Harden (Cambridge, Grafton Street, Dublin; 1s. net), the author argues very forcibly for the view that the verse refers to the definite action of Christ delivering the O.T. saints from Sheol, who are described as 'all their lifetime subject to bondage.' And Mr. Harden also urges that according to Scripture the devil is represented as possessing just as much power since the death of Christ as he did before. The author therefore pleads for the past tense ('*had*'), which (based on Winer) he illustrates from such passages as Mk 5¹⁵ 11¹⁵ and Jn 6⁶⁴, and he associates this text with Rev 1¹⁸, R.V. This is only one of several passages in which Mr. Harden thinks he finds his doctrine of a change made in the position of O.T. saints by, and at the time of, our Lord's redemption. But I cannot discover any other writer who presses He 2¹⁴ into this service. What do your readers think of it?

They would find Mr. Harden's booklet well worthy of attention.

W. H. GRIFFITH THOMAS.

Toronto.

The Seamless Coat.

IN THE EXPOSITORY TIMES for August 1910, Professor Nestle draws attention to the variety of ways of translating Jn 19²³, ἦν δὲ ὁ χιτὼν ἄρραφος ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. What one would like to know also is what the 'seamless coat' signified to the writer of the Fourth Gospel, for he alone mentions it. It seems unlikely that he mentioned it merely to give historical accuracy to his narrative. Was it to him a *symbol* of something in Christ's life or person? But on this point the commentaries have little to suggest.

The χιτὼν was the ordinary garb of the Jew worn at work or in the home, and so quite different from the ἱμάτιον or outer cloak for travel and generally for outdoor wear. Yet the writer on 'Dress' in the *Dictionary of the Bible* makes the mistake of saying that it was our Lord's ἱμάτιον that was seamless. And so the lines in Whittier's hymn:

The healing of His seamless dress
Is by our beds of pain;

but it was the hem of the ἱμάτιον that the woman touched (Mk 5²⁷). To the Evangelist, then, had the seamless coat, which must have been very familiar to the disciples, some special significance? Is it stepping beyond the bounds of reasonable interpretation to suggest that one or other or all of these thoughts was in his mind?

(a) That its seamlessness, woven throughout and without join, was itself an emblem of Christ, whose qualities and virtues were united in an exquisite harmony, no one outstanding at the expense of another, but through them all a singleness of purpose that wove them into a perfect whole.

(β) That it was the garb of the priests, and most fittingly, therefore, worn by Him who was indeed the High Priest for all men unto God. This is the Evangelist who relates the words of the Baptist, 'Behold the Lamb of God who taketh away the sin of the world.'

(γ) That the prophecy of the 22nd Psalm being

fulfilled in the letter, 'For my vesture did they cast lots,' was the confirming seal of God upon the life and work of His Son Jesus Christ.

W. S. RUTHERFORD.

Moat Park Manse, Biggar.

Professor Sanday and Luther.

Is not Professor Mackintosh, in his very able review of *Christologies Ancient and Modern*, mistaken in his estimate of Dr. Sanday's attitude towards Luther? Speaking of the sympathetic bearing towards men of different views which prevails throughout the book, the reviewer says: 'I have noted but one exception to this rule of sympathy. That exception is Luther. He is mentioned only once, a little unkindly.'

As a matter of fact, Dr. Sanday mentions Luther at least three times, and I fail to detect anything unkind in his remarks. On p. 82 Ritschl is said to treat Luther eclectically; on p. 108 Professor Herrmann is said to 'produce many excellent sayings (of Luther's), which really tend to warm our hearts towards the man'; while at p. 231, commenting on a reply of Luther's to Melancthon, Dr. Sanday remarks, 'This is exactly the right way to put it.'

H. PIMM SMITH.

Ensign, Salvation Army, London.

Two Corrections.

I. I NOTICE in vol. i. of *Encyclopædia of Religion and Ethics*, p. 108, col. 1, l. 13 from bottom of par. 2 (art. 'Adoption'), *φυγαγωγούμενοι* for *φυγαγωγ*: the former is, perhaps, not an impossible Greek word, but quite unsuitable.

2. I only observed lately that in the art. 'Paul,' *D.B.* iii. p. 708, col. 1, l. 19 from bottom, I have written 'the Stoics and Epicureans' for Luke's 'the Epicureans and Stoics'—a good instance of transcriptional error due to prevailing usage. Probably the Epicureans predominated at the time.

G. G. FINDLAY.

Headingley College, Leeds.

The Earliest Version of the Babylonian Deluge Story.

A GERMAN translation of Professor Hilprecht's *Earliest Version of the Babylonian Deluge Story* has just been published under the title of *Der neue Fund zur Sintflutgeschichte* (Hinrichs, Leipzig), which differs in many respects from the English

edition. The chapters in the English edition which have no bearing upon the now famous discovery of the Deluge tablet have been omitted, while the various criticisms that have been passed upon the discoverer's views and conclusions are answered in detail. As regards the question of date, Professor Hilprecht's reply is convincing. There can no longer be any doubt that the tablet is what he claims it to be, the oldest contemporaneous account of the Deluge story that has come down to us. If it does not go back to the period of the dynasty of Isin, as Professor Hilprecht is inclined to believe, it must have been written, at all events, under one of the earlier kings of the dynasty of Babylon, and therefore antedates the tablet discovered by Professor Scheil. Professor Hilprecht also makes good another point, that the relationship between the newly-discovered story of the Deluge and the Biblical account is so close as to show that the latter must have been derived from it, and that consequently we are justified in referring the Biblical account, so far as its form is concerned, to the age of Abraham. The answer to the criticisms that have been passed on the translation of the broken line in the tablet which ends with *ku um um mi ni*, and on the explanation of the Old Testament *ʾemînâh* as meaning 'instead of a number,' is not so conclusive. The parallels brought forward in support of the explanation do not apply to it, and Professor Hilprecht acknowledges that his interpretation of the Hebrew expression cannot be sustained in Gn 1. That the Heb. *min*, 'class,' is a foreign word I fully allow, but thus far no similar word with the same signification has been found in Assyrian, and it may have been borrowed from Hittite or Mitannian or some other of the languages with which we now know the Amorite dialects to have been in contact. The only way in which Professor Hilprecht's contention can be maintained is by supposing either that the *mini* of the tablet means 'class,' 'totality,' and has nothing to do with *minu*, 'number,' or that the Hebrew translator has misunderstood the signification of the Assyrian *kum*, 'instead of.' Examples of such misunderstandings are given in my articles on the 'Archæology of the Book of Genesis' which are being published in THE EXPOSITORY TIMES. I must not forget to add that Professor Hilprecht has an illuminating note on the *magurru*, or 'house-boat,' of the Babylonian Noah. In Palestine, where there were no great rivers, this was replaced by the borrowed Egyptian word *tēbâh*. It does not seem to have been noticed, by the way, that *tēbâh* is found in the Tel el-Amarna tablets under the form of *tabâti*, which is used of the 'boxes' in which cosmetics were kept.

A. H. SAYCE.

Oxford.

Entre Nous.

Mr. Jowett on the Great Texts of the Bible.

In his Presidential Address at the Fifteenth National Council, on the 8th of March 1910, Mr. Jowett said:

'We require the "truth as it is in Jesus," if we would furnish even a truly courteous life. Ruskin says that if you were to cut a square inch out of any of Turner's skies you would find the infinite in it. And it ought to be, that if men were to take only a square inch out of any of our preaching, they would find a suggestion which would lead them to "the throne of God, and of the Lamb." This means that we must preach more upon the the great texts of the Scriptures, the fat texts, the tremendous passages whose vastnesses almost terrify us as we approach them. We may feel that we are but pygmies in the stupendous task, but in these matters it is often better to lose ourselves in the immeasurable deep than to confine our little boat to the measurable creeks along the shore. Yes, we must grapple with the big things, the things about which our people will hear nowhere else; the deep, the abiding, the things that permanently matter!'

The Great Texts of the Bible.

Messrs. T. & T. Clark will publish immediately the first volume of a series entitled

THE GREAT TEXTS OF THE BIBLE.

The object of the series is twofold. First, the preacher will be invited to a consideration of the riches to be found in the great texts, and next he will be offered a *full exposition* of each text, *illustrated throughout* with anecdotes, literary and scientific quotations, and poetry.

The whole of the work will be new. Some of the most telling of the illustrations have been sent direct to the editor by correspondents in all parts of the world, from their own experience, and have never before been printed. The illustrations will appear at their proper place in the exposition.

Four volumes will be published this season, two in the autumn and two in the spring. They will be large handsome volumes, published at 10s. each. But if the four are taken they may be purchased

for 5s. 6d. net each, through any bookseller or from the publishers.

The first volume will be **Isaiah**, the second **St. Mark**, the third **Genesis to Numbers**, and the fourth probably **Romans**. With the exception of the Book of Genesis, none of these have appeared as the Great Text Commentary in THE EXPOSITORY TIMES, and Genesis will be altogether new, being written for this series from beginning to end.

A specimen sermon, complete in every respect, with the exposition and the illustrations, may be obtained free from any bookseller, or will be sent to any address by the publishers, on receipt of the postage (1d.).

The Scholar as Preacher.

The five volumes which have appeared in this series have been written by Professor Inge (*Faith and Knowledge*), Dr. Hastings Rashdall (*Christus in Ecclesia*), Professor Gwatkin (*The Eye for Spiritual Things*), Professor Zahn (*Bread and Salt from the Word of God*), and Dr. W. M. Macgregor (*Jesus Christ the Son of God*).

This autumn the publishers (Messrs. T. & T. Clark) will begin the issue of a second series. The first volumes will be by Professor G. A. Cooke, Dr. Cheyne's successor in Oxford, the title being *The Progress of Revelation*; Dr. Homes Dudden, the title *Christ and Christ's Religion*; and another volume by Dr. Macgregor, with the title *Some of God's Ministries*.

The Churchman.

The Principal of Wycliffe College, Oxford, is going to Canada, and the editorship of the *Churchman* is to be undertaken jointly by Professor Dawson Walker, D.D., of Durham, and Principal Guy Warman, B.D., of St. Aidan's College, Birkenhead.

The New Missionary Motive.

Mr. Arthur Stanley Bishop has written a volume of studies in Religion, to which he has given the title of *The World's Altar-Stairs* (Culley; 3s. 6d. net). The most immediate practical value of the book to the student of Religion will be found in its classification of the Religions of the world, and particularly in two appendixes showing the relation-

ships of religious beliefs and the spread of the various races. The sketch which is given of each of the higher Religions (the 'primitive' Religions are not dealt with) makes enticing reading, and the beginner may rely upon its accuracy.

But, to tell the truth, we have been more interested in what Professor James Hope Moulton says in a 'Foreword' which he contributes to the volume, than in all the rest of the book taken together. This is what he says:

'I must resist the temptation to enlarge on the importance of Comparative Religion to the thought and the practice of the Church of to-day. To the Christian thinker and apologist it presents a demand which will not be silenced. And, as ever, theory and practice are inextricably woven together. We have to realize our duty towards the non-Christian world, at home and abroad. The tremendous motive which kindled our grandfathers' evangelism has passed away, now that Christians refuse to teach, and the world refuses to learn, the dogma that hell is the universal doom from which only the hearing and acceptance of our gospel will rescue the perishing "heathen." We have come to know better the God and Father of our Lord Jesus Christ; and we feel it sheer blasphemy to imagine that He who so loved the world could doom to eternal suffering the Buddhist or the Parsi because we have failed to evangelize him, or snatch from the arms of His Son's love the innocent infant on whose brow we have omitted to sprinkle the magical drops of baptism. We have rung out the false; but have we rung in the true? We have lost one motive for Foreign Missions, which in hundreds of noble souls produced a very fever of self-renouncing zeal. Have we replaced it by a new one, the direct consequence of that realization of God's Fatherhood which made the other no longer powerful? In what tones are we prepared to answer the arm-chair theorist of the West who is assured that Hinduism best suits the Bengali, and fetishism, or perhaps Islam, the negro—that all religions are the same at bottom, and that he himself may preserve an impartial aloofness from them all? Clearly we must begin by studying Religion all round in an earnest and scientific spirit, setting ourselves alike against the bigotry that would refuse to recognize Truth when she walks in the next street to our own, and the cynicism that, like "jesting Pilate" in Bacon's essay, asks, "What is Truth?" and "stays not for

an answer." We shall very soon find that one Saul of Tarsus anticipated our new conclusions long ago, as he had a habit of doing with many ideas on which our wise century plumes itself most. God is greater than we thought, and He did not "leave Himself without witness" among the vast majority of His children. And so a new and overwhelming motive for evangelism will rise within us, born of a consciousness that our Master holds the keystone of the arch of Truth, in which all the nations are to set their several stones. Benares and Tokio and Benin are all to rear their temples to the Lord Christ, and the design of them will not be duplicated from London or from Rome. Our own religion, our own manhood, may yet be rejuvenated from an awakened East. So will the races of mankind learn that they are members one of another, and that some greater thing than ever we have dreamed is reserved for the day when at last we know that without our brethren of other climes and other tongues we ourselves can never be made perfect.'

Surprising Discoveries.

If we may judge by the contents of the new volume of the *Christian World Pulpit* (Clarke & Co.; 4s. 6d.), the most popular preacher still is Canon Scott Holland. He has eleven sermons here. The Bishop of London has eight; Dr. Campbell Morgan has six; and Dr. Horton has five. We wonder that the editor does not give us more Children's Sermons, especially when he is in touch with such a master of the Children's Sermon as the Rev. J. S. Maver, M.A., of Paisley. There is just one sermon by Mr. Maver in this volume, and it is scarcely an exaggeration to say that it is worth the price of the volume. It is about 'Surprising Discoveries.' The text is 'That which was found in him' (2 Ch 36⁸). It was something that was found in Jehoiakim after his death—perhaps tattoo marks on his body, a horrible evidence of idolatry. But there are good things found in some men after their death.

'For instance,' says Mr. Maver, 'after the death of Signor Gavazzi, a well-known orator who used frequently to visit this country a generation ago, and who in his earlier years had been a priest in the Church of Rome, there was found a locket hanging round his neck, containing a leaf of the New Testament, readable at the eighth chapter of the Epistle to the Romans. Italian mothers put a

charm round a boy's neck in infancy which they believe will help to keep away all evil from him. On leaving the Romish Church, Gavazzi had kept the case for his mother's sake, but had put this chapter of the Bible in room of the charm. Light had come to him through that chapter. He believed that the true charm, the true deliverance from evil, was to be found there, and full of the Divine love and hope it revealed to him he lived and died.'

'Lest I touched God.'

A beautiful story of Horace Bushnell was told by Dr. Parkes Cadman, at Westminster Chapel one day recently. Bushnell was found to be suffering from an incurable disease, and to prolong his life was sent to the White Mountains, where he spent his last six months. Rev. Joseph Twitchell (Mark Twain's minister) visited him there, and as they sat together one night under the starry sky, Bushnell said, 'One of us ought to pray.' Twitchell asked Bushnell to do so, and Bushnell began his prayer with the words, 'I have remembered all the way Thou my God hast led me,' and then burying his face in the earth he poured out his heart, 'until,' said Twitchell, in recalling the incident, 'I was afraid to stretch out my hand in the darkness lest I touched God.'

At the Mill.

He said when on that solemn day of days
With sudden flame the darkened skies were cleft,
Two should be busy at their household ways,
And one be taken and the other left.

Always with fear and bated breath I thought
Of those two women grinding at the stone,
One to the King's bright presence swiftly caught,
And one left trembling in the mirk alone.

But now I know that judgment-trumps may sound,
And some be called and some be left alone,
And the dull world keep on its daily round,
Nor even guess the King has claimed His own.

For now I know that when the King draws near
Only His own with conscious gladness thrill,
Only His own the angels' summons hear
Above the ceaseless clamour of the mill.

The Great Text Commentary.

The best illustrations this month have been found by the Rev. W. T. Reeder, Wedmore

Vicarage, Somerset, to whom a copy of *Inge's Faith and Knowledge* will be sent; and Miss A. Smart, Northwick, Royapuram, Madras, to whom will be sent a copy of Clarke's *Outline of Christian Theology*.

Illustrations for the Great Text for November must be received by the 1st of October. The text is Ps 8^{3, 4}.

The Great Text for December is Ps 9^{9, 10}:

'The Lord also will be a high tower for the oppressed,
A high tower in times of trouble;
And they that know thy name will put their trust in thee;
For thou, Lord, hast not forsaken them that seek thee.'

A copy of Durell's *Self-Revelation of our Lord*, or two volumes of Plummer's *English Church History*, will be given for the best illustration.

The Great Text for January is Ps 11³:

'If the foundations be destroyed,
What can the righteous do?'

A copy of Forrest's *Authority of Christ*, or any volume of the 'Scholar as Preacher' series, will be given for the best illustration.

The Great Text for February is Ps 14¹:

'The fool hath said in his heart,
There is no God.'

A copy of any volume of the 'International Theological Library,' or of the 'International Critical Commentary,' will be given for the best illustration.

The Great Text for March is Ps 16¹¹:

'Thou wilt shew me the path of life:
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.'

A copy of any volume of the 'Scholar as Preacher' series will be given for the best illustration. Illustrations to be sent to the Editor, St. Cyrus, Montrose, Scotland.

Those who send illustrations should at the same time name the books they wish sent them if successful.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, St. Cyrus, Montrose, Scotland.